REFERENCE LIBRARY * HOUGHTON MIFFLIN CO. * BOSTON, MA
Archive
Collection

This book may not leave the Offices
and if borrowed must be returned within 7 days

HEAVENLY ARCANA

VOL. XV

1907 Rotch Edition

OF

SWEDENBORG'S WORKS

VOLS.

1–19 HEAVENLY ARCANA

20 INDEX ARCANA

21 HEAVEN AND HELL

22 MISCELLANEOUS WORKS

- Final Judgment
- White Horse
- Earths in the Universe
- Summary Exposition

23 FOUR DOCTRINES

- New Jerusalem and its Heavenly Doctrines

24 DIVINE LOVE AND WISDOM

- Intercourse between the Soul and the Body

25 DIVINE PROVIDENCE

26–28 APOCALYPSE REVEALED

29 MARRIAGE LOVE

30–32 TRUE CHRISTIAN RELIGION

THE HEAVENLY ARCANA DISCLOSED

WHICH ARE IN THE SACRED SCRIPTURE OR WORD OF THE LORD

HERE, THOSE WHICH ARE IN

EXODUS

TOGETHER WITH

WONDERFUL THINGS SEEN IN THE *WORLD OF SPIRITS* AND THE *HEAVEN OF ANGELS*

BY

EMANUEL SWEDENBORG

First published in Latin, London, 1754

Hotch Edition

VOL. XV

BOSTON AND NEW YORK
HOUGHTON, MIFFLIN AND COMPANY
The Riverside Press, Cambridge
1907

MATTHEW VI. 33.

Seek ye first the Kingdom of God and His Justice, and all things shall be added unto you.

VOLUMES XV. AND XVI., OF THIS EDITION, UNFOLD

THE INTERNAL SENSE OF CHAPTERS XIX.–XXIV. OF EXODUS, WHICH INCLUDE THE PROMULGATION OF THE LAW AND ITS ATTENDING JUDGMENTS FROM MOUNT SINAI, SIGNIFYING THE REVELATION OF TRUTH DIVINE, WITH WARNINGS AGAINST INJURY TO THE TRUTH OF FAITH OR THE GOOD OF CHARITY.

CONTENTS OF VOLUME XV.

	PAGE.
The Doctrine of Charity	7
Exodus XIX.	8
The Spirits and Inhabitants of the Earth Jupiter .	71
The Doctrine of Charity — continued	75
Exodus XX.	76
The Spirits and Inhabitants of the Planet Saturn .	185
The Doctrine of Charity — continued	188
Exodus XXI.	190
The Spirits and Inhabitants of the Planet Saturn — continued	327

NOTE: The marginal figures in this edition indicate the subdivisions of the paragraphs arranged for the "Concordance to the Theological Writings of Emanuel Swedenborg by the Rev. John Faulkner Potts."

EXODUS.

CHAPTER NINETEENTH.

THE DOCTRINE OF CHARITY.

8742. Every one has an internal man and an external man; the internal is what is called the spiritual man, and the external is what is called the natural man. Both must be regenerated that the man may be regenerated.

8743. With the man who is not regenerated the external or natural man rules, and the internal or spiritual serves; but with the man who is regenerated the internal or spiritual man rules, and the external or natural serves. This inversion cannot in any wise be brought about except through regeneration by the Lord.

8744. So long as the external man is not regenerated, he places all good in pleasure, in gain, in pride, and burns with hatred and revenge against those who oppose; and then the internal man not only consents, but also furnishes reasons which confirm and promote: thus the internal man serves and the external rules.

8745. When however the external man has been regenerated, the internal places all good in thinking well of the neighbor and willing well to him, and the external places all good in speaking well of him and acting well toward him; and at length each has as its end to love the neigh-

bor and to love the Lord, and not as before to love self and to love the world. In this case the external or natural man serves, and the internal or spiritual rules.

8746. The internal man is first regenerated by the Lord, and afterward the external man, and the latter by means of the former. The internal man is regenerated by thinking those things which are of faith and willing them, but the external man by a life according to them. The life of faith is charity.

8747. The man who is regenerated is in heaven as to his internal man, and is an angel there with angels, among whom he comes after death. He can then live the life of heaven, love the Lord, love the neighbor, understand truth, enjoy good, and perceive blessedness therefrom. These things are the happiness of eternal life.

CHAPTER XIX.

1. In the third month after the sons of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.

2. And they journeyed from Rephidim, and came to the wilderness of Sinai, and encamped in the wilderness; and there Israel camped before the mount.

3. And Moses went up unto God, and Jehovah called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the sons of Israel:

4. Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto Myself.

5. Now therefore, if hearing ye shall hear My voice, and keep My covenant, then ye shall be an own possession unto Me above all peoples: for all the earth is Mine:

6. And ye shall be unto Me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the sons of Israel.

7. And Moses came and called the elders of the people, and set before them all these words which Jehovah commanded him.*

8. And all the people answered together, and said, All that Jehovah hath spoken we will do. And Moses reported the words of the people unto Jehovah.

9. And Jehovah said unto Moses, Lo, I come unto thee in the thickness of the cloud, that the people may hear when I speak with thee, and may also believe thee for ever. And Moses told the words of the people unto Jehovah.

10. And Jehovah said unto Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them wash their garments,

11. And be ready against the third day: for the third day Jehovah will come down in the sight of all the people upon mount Sinai.

12. And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount dying shall die:

13. No hand shall touch it, but by stoning he shall be stoned, or by shooting with darts he shall be shot; whether it be beast or man, it shall not live: when the sound of the trumpet shall be drawn out, they shall come up to the mount.

14. And Moses went down from the mount unto the people, and sanctified the people; and they washed their garments.

15. And he said unto the people, Be ready against the third day: come not near a woman.

16. And it came to pass on the third day, when it was morning, that there were voices and lightnings, and a heavy cloud upon the mount, and the voice of a trumpet exceeding loud; and all the people that were in the camp trembled.

* The Latin has *illis*, them, here, but *illi* in n. 8759 and 8775.

17. And Moses brought forth the people out of the camp to meet God; and they took their stand at the nether part of the mount.

18. And mount Sinai was all of it smoking, because Jehovah descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

19. And when the voice of the trumpet went on growing louder and louder, Moses spake, and God answered him by a voice.

20. And Jehovah came down upon mount Sinai, to the head of the mount: and Jehovah called Moses to the head of the mount; and Moses went up.

21. And Jehovah said unto Moses, Go down, charge the people, lest perchance they break through unto Jehovah to gaze, and many of them perish.

22. And let the priests also, which come near to Jehovah, sanctify themselves, lest perchance Jehovah break forth upon them.

23. And Moses said unto Jehovah, The people cannot come up to mount Sinai: for Thou didst charge us, saying, Set bounds about the mount, and sanctify it.

24. And Jehovah said unto him, Go, get thee down; and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto Jehovah, lest perchance He break forth upon them.

25. So Moses went down unto the people, and told them.

CONTENTS.

8748. In what now follows, the subject in the internal sense is the revelation of truth Divine from the Lord out of heaven, and in this chapter the preparation for receiving it.

INTERNAL SENSE.

8749. Verses 1, 2. *In the third month after the sons of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. And they journeyed from Rephidim, and came to the wilderness of Sinai, and encamped in the wilderness; and there Israel camped before the mount.* "In the third month" signifies fulness of state; "after the sons of Israel were gone forth out of the land of Egypt" signifies after they who were of the spiritual church were liberated from infestations; "the same day" signifies that it was then; "came they into the wilderness of Sinai" signifies a state of good in which truths of faith were to be implanted. "And they journeyed from Rephidim" signifies continuity of life from the former state; "and came to the wilderness of Sinai" signifies to a state of good in which truths were to be implanted; "and encamped in the wilderness" signifies orderly arrangement in that state;" and there Israel camped before the mount" signifies the orderly arrangement with those who are of the spiritual church, by Divine celestial good.

8750. *In the third month.* That this signifies fulness of state is evident from the signification of month, as state — for all periods of time, as days, weeks, months, and years, signify states (see n. 2788); and from the signification of three and third, as what is complete (n. 1825, 2788, 4495, 5159); and thus in the third month means in fulness of state. What fulness of state is, shall be briefly told. Every 2
state has its beginning, its progress, and its end. When a state comes to its end, it is then full, and is called fulness. In the other life all things are measured by progressions of state and their successive changes from beginning to end, as in the world by times. That this is so is because in heaven there are not times, but states in their stead. The

reason is that the Sun in the other life, which is the Lord, remains constantly in its place, and does not, as in the world, by apparent daily progressions distinguish the day into morning, noonday, evening, and night, nor by apparent annual progressions distinguish the year into spring, summer, autumn, and winter. This is why there are not in heaven times, but states in their stead. And yet because in the inmost sphere of heaven there is a certain progression according to Divine heavenly form, which comes to the perception of no one, and because according to that progression the states of all in heaven undergo changes, therefore it is that the angels there are by turns in the good of love, in the truth of faith, and in obscurity as to the one and the other. In consequence there is a correspondence of states there with times in the world, namely, of the state of the good of love with morning, of the state of the truth of faith with noonday, and of an obscure state with evening and night. Moreover the heat also, which is from the Sun there, is the good of love, and the light which is from the Sun there, is the truth of faith. From this also it is that there is a correspondence of heat in the world with love, which is therefore called spiritual heat, as also of light in the world with faith, which is therefore called
3 spiritual light. There are in general two states of life, namely, a state of thought, which is of the understanding, and a state of affection, which is of the will. The state of thought, which is of the understanding, has reference to truth which is of faith. It is this state that is enlightened by light from the Sun of heaven, which is the Lord. So also is the light of the understanding in man from that light. But the state of affection, which is of the will, has reference to the good which is of charity; and also the heat of the will in man, which is love, is from the heat from that Sun in heaven, which is the Lord. From these things it may now be evident how it is with states and their changes in the other life, and what is meant by the fulness

of state which is signified by the third month. By state here, of which fulness is predicated, is meant the former state which those passed through who were of the spiritual church. That such pass through two states, the first when they are led of the Lord by truth, the second when they are led of Him by good, may be seen above (n. 8643, 8648, 8658, 8685, 8690, 8701). Here is understood fulness of the former state which has been described in what goes before; now the second state is described.

8751. *After the sons of Israel were gone forth out of the land of Egypt.* That this signifies after they who were of the spiritual church were liberated from infestations, is evident from the signification of going forth, as being liberated; from the representation of the sons of Israel, as those who were of the spiritual church (see n. 6426, 6637, 6868, 7035, 7062, 7198, 7201, 7215, 7223); and from the signification of the land of Egypt, as infestations (n. 7278). What infestations are, may be seen above (n. 7474), and also that they who were of the spiritual church were detained in the lower earth until the coming of the Lord into the world, and were liberated by the Lord (n. 6854, 6914, 7035, 7091, 7474, 7828, 7932, 8018, 8054, 8099).

8752. *The same day.* That this signifies that it was then, is evident from the signification of the same day, as then; for by day is signified state (see n. 23, 487, 488, 493, 2788, 7680). Wherefore the same day is then when there was fulness of state.

8753. *Came they into the wilderness of Sinai.* That this signifies a state of good in which truths of faith were to be implanted, is evident from the signification of the wilderness of Sinai, as a state of good in which truths of faith are to be implanted. Wilderness here is good in which truths are not yet implanted, and Sinai the truths themselves. For a wilderness has several significations (see n. 3900): in general it signifies what is uninhabited and uncultivated, thus in the spiritual sense good in which there are not yet

truths, for good without truths is spiritually uncultivated. Thus a wilderness signifies the new voluntary which has
2 not yet been formed by the truths of faith (n. 8457). As regards mount Sinai, it signifies in the supreme sense Divine truth from Divine good — mount Divine good, and Sinai Divine truth. In the internal sense it signifies the truth of faith from good, here the truth of faith which is to be implanted in good, because the law was not yet promulgated from it. Mount Sinai has these significations because the law was promulgated by the Lord from thence, and the law is Divine truth from Divine good, and is also truth of faith from good (n 6752, 7463, 8695). For this reason it was that the sons of Israel encamped in the wilderness before that mountain, for from it were promulgated not only the ten commandments, which are the law in a restricted sense, but also all the statutes of the church, which contained in themselves, because they represented, the spiritual and celestial truths and goods of the Lord's kingdom. That the law was promulgated from thence, is evident from the following chapter, and that so also were the statutes of the church, from the succeeding chapters, also in Leviticus (chap. vii. 37, 38; xxvii. 34). The same thing is signified by Sinai in David: *O God, when Thou wentest forth before Thy peoples, when Thou didst march through the wilderness; the earth trembled, the heavens also dropped at the presence of God: this Sinai at the presence of God, the God of Israel. Thou, O God, makest to drop the rain of Thy good will* (Ps. lxviii. 7–9). Here Sinai stands for truth which is from good, for such is the signification of the heavens dropping at the presence of God,
3 and of God making to drop the rain of His good will. And in the Book of Judges: *Jehovah, when Thou wentest forth out of Seir, when Thou marchedst out of the field of Edom, the earth trembled, the heavens also dropped, the clouds also dropped waters. The mountains flowed down before Jehovah, Sinai itself before Jehovah, the God of Israel. In*

the days of Shamgar the son of Anath, in the days of Jael, the highways ceased, and they that walked in by-paths went through crooked paths. The lanes ceased in Israel, they ceased, until that I Deborah arose, that I arose a mother in Israel (v. 4–7). Here also Sinai stands for the law or Divine truth from the Divine good, by virtue of which the truths of faith were implanted in its good, which things are also signified by the heavens dropped, and the clouds dropped waters; that the truths of faith were lacking and were perverted, is signified by the highways ceased and they that walked in by-paths went through crooked paths — that highways, by-paths, and lanes are truths, may be seen above (n. 627, 2333, 3123, 3477); for the subject in that prophetic song, which is the song of Deborah and Barak, is the perversion of the truth of the church and its restitution. So in Moses: *Jehovah came from Sinai, and rose* 4
from Seir unto them; He shone forth from mount Paran, and He came from the ten thousands of holiness: from His right hand was a fire of law unto them (Deut. xxxiii. 2). In this chapter where the sons of Jacob are blessed by Moses before his death, he begins his blessing in prophecy with, Jehovah came from Sinai, and by Sinai are here signified the truths of faith in the complex. That he thus begins is because by the sons of Jacob are signified all the truths and goods of faith (n. 3858, 3862, 3926, 3939, 6335), and in like manner by the sons of Israel (n. 5414, 5951, 5879).

8754. A few words shall here be said concerning the good in which truths are to be implanted, which good is here signified by the wilderness of Sinai. That one who is being regenerated is first led of the Lord by truth, and afterward by good, may be seen above (n. 7923, 8643, 8648, 8658, 8685, 8690, 8701). He who is being regenerated is led by truth to the intent that he may come to good, that is, may know it, and then will it, and at length do it. But when by truth he is led to good, he first

comes to good in which the truths of faith are not yet implanted. For truths cannot be implanted until he is in good. Before this they are known indeed, because they are in the memory, but then they are not in good but apart from [*extra*] good. Afterward when man receives new life, which he then first receives when he is in good, the truths of faith are implanted, and in the internal man enter into, as it were, marriage with good. This good, in which the truths of faith have not yet been implanted, but which is still so disposed that they may be received, is here meant by the wilderness of Sinai. No other good is meant than Christian good, concerning which see above (n. 8635–8638).

8755. *And they journeyed from Rephidim.* That this signifies continuity of life from the former state, is evident from the signification of journeying, as continuity of life (see n. 4375, 4554, 4585, 5996, 8181, 8345, 8397, 8557); and from the signification of Rephidim, as the quality of the state of temptation in respect to truth (see n. 8561), thus the quality of the former state — of which just above (n. 8754); for in the former state the man of the spiritual church undergoes temptations, wherefore from that state there is the continuity of life which is signified by journeying from Rephidim.

8756. *And came to the wilderness of Sinai.* That this signifies to a state of good in which truths were to be implanted, is evident from what was said above (n. 8753), where like words occur, and concerning the quality of that good (8754).

8757. *And encamped in the wilderness.* That this signifies orderly arrangement in that state, is evident from the signification of encamping, as the setting in order of the truth and good which are of the life (see n. 8103), thus also their orderly arrangement; and from the signification of wilderness, as a state of good in which are not yet the truths of faith — of which above (n. 8753).

8758. *And there Israel camped before the mount.* That this signifies the orderly arrangement with those who are of the spiritual church, by Divine celestial good, is evident from the signification of camping, as orderly arrangement (see n. 8757); from the representation of Israel, as those who are of the spiritual church (n. 8751); and from the signification of a mountain, as the good of celestial love (n. 4210, 6435, 8327). By Divine celestial good is meant Divine good in heaven, for Divine good in itself is far above heaven.

8759. Verses 3–8. *And Moses went up unto God, and Jehovah called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the sons of Israel: Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto Myself. Now therefore, if hearing ye shall hear My voice, and keep My covenant, then ye shall be an own possession unto Me above all peoples: for all the earth is Mine: and ye shall be unto Me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the sons of Israel. And Moses came and called the elders of the people, and set before them all these words which Jehovah commanded him. And all the people answered together, and said, All that Jehovah hath spoken we will do. And Moses reported the words of the people unto Jehovah.* "And Moses went up unto God" signifies truth from the Divine which is beneath heaven conjoining itself with the Divine truth which is in heaven; "and Jehovah called unto him out of the mountain, saying" signifies union of the Divine good in heaven with the Divine truth there; "Thus shalt thou say to the house of Jacob, and tell the sons of Israel" signifies the salvation of those who are of the spiritual church external and internal; "Ye have seen what I did unto the Egyptians" signifies the remembrance of all which befell the evil who infested; "and how I bare you on eagles' wings" signifies and that by truths they

were elevated to heavenly light; "and brought you unto Myself" signifies thus to the good of love which is in heaven. "Now therefore, if hearing ye shall hear My voice" signifies the reception of truth; "and keep My covenant" signifies thus life in good and thereby conjunction; "then ye shall be an own possession unto Me above all peoples" signifies that then the Divine truth shall be with them more than with others; "for all the earth is Mine" signifies that the Lord has all power in heaven and in earth; "and ye shall be unto Me a kingdom of priests" signifies that then the good of truth shall be with them; "and a holy nation" signifies thus the spiritual kingdom. "These are the words which thou shalt speak unto the sons of Israel" signifies influx for the receiving of truths in good. "And Moses came and called the elders of the people" signifies the choice of those who were primarily in intelligence of truth; "and set before them all these words" signifies proposition with influx; "which Jehovah commanded him" signifies from the Divine. "And all the people answered" signifies reception; "and said, All that Jehovah hath spoken we will do" signifies according to influx from the Divine. "And Moses reported the words of the people unto Jehovah" signifies correspondence and conjunction.

8760. *And Moses went up unto God.* That this signifies truth from the Divine which is beneath heaven conjoining itself with the Divine truth which is in heaven, is evident from the representation of Moses, as truth from the Divine (see n. 6771, 6827, 7014), here truth from the Divine which is beneath heaven, for the reason that now he represents the sons of Israel as their head, thus those who are of the spiritual church, who as yet are not in heaven because not yet in good formed from truths (see n. 8753, 8754); and from the signification of going up, as conjoining one's self, for he who goes up to the Divine conjoins himself to Him, as when going up into heaven is

spoken of, thereby is meant being conjoined with the Lord, and the reverse is meant by coming down from heaven. The Divine truth in heaven, with which there was conjunction, is meant by God, for the Lord in the Word is called God from Divine truth, and Jehovah from Divine good (n. 2586, 2769, 2807, 2822, 3921, 4402, 7010, 7268, 7873, 8301) ; and because the conjunction of Divine truth with Divine good is here treated of, therefore in this verse He is first called God and then Jehovah — in the words, Moses went up unto God, and Jehovah called unto him out of the mountain. It is said the Divine truth in heaven, 2 and afterward the Divine good in heaven, for the reason that the Divine itself is far above the heavens, not only the Divine good itself, but also the Divine truth itself which proceeds immediately from the Divine good. That these are far above heaven, is because the Divine in itself is infinite, and the infinite cannot be conjoined with what is finite, thus not with angels in the heavens, except by the putting on of some finite, and thus by accommodation to reception. The Divine good itself is also in itself a flame of infinite ardor, that is, of love, and this flame no angel in heaven can bear, for he would be consumed as a man in the flame of the sun if it were to blaze upon him without intermediate tempering. The light also proceeding from the flame of Divine love, which light is Divine truth, would blind all who are in heaven, if it were to flow in without abatement from its own fiery splendor. From these considerations it may be evident what the difference is between the Divine good and Divine truth above the heavens, and the Divine good and Divine truth in the heavens, here treated of.

8761. *And Jehovah called unto him out of the mountain.* That this signifies the union of the Divine good in heaven with the Divine truth there, is evident from the signification of calling to him, or calling any one to himself, when said of the Divine, as conjunction, here union, because it

is said of Divine good with Divine truth, which are made one by conjunction. That to call any one to himself is conjunction, and also presence, may be seen above (as in n. 6047, 6177, 7390, 7451, 7721). That it is Divine good with which there was conjunction, is because the name here used is Jehovah — on which subject see just above (n. 8760). The signification is further evident from that of mountain, as good Divine in heaven (n. 8758), here heaven; for whether we say Divine good in heaven, or heaven, it is the same, because heaven exists from that good. The case herein is like that of all other things abstracted from their subjects, which when spoken of lead still to the perception of the subjects in which they are — as when the truth of faith or good of charity is spoken of, the man of the church in whom they are is understood. This is especially the case in heaven, for there the Divine good united with the Divine truth is all in all, thus the life or soul of heaven.

8762. *Thus shalt thou say to the house of Jacob, and tell the sons of Israel.* That this signifies the salvation of those who are of the spiritual church external and internal, is evident from the signification of saying and telling, as in this instance salvation, for the things which are now said and told by Jehovah through Moses involve salvation; and from the signification of the house of Jacob and the sons of Israel, as the church external and internal (see n. 3305, 4286). What is meant by the external church and the internal church has been told before in several places, namely, that the external of the Ancient Church was all that which represented the internal, and that the internal of the church was that which was represented by the externals. As for example, they who made Divine worship to consist in sacrifices and in rites and statutes which represented spiritual and heavenly things of the Lord's kingdom, were in externals; but they who made Divine worship to consist at the same time in the heavenly and

spiritual things which were represented, were in internals. In like manner at this day, they who make Divine worship to consist in frequenting temples, hearing preachings, attending the Holy Supper, and who do these things with devotion, without thinking any further concerning them than that they ought to be done because they are instituted and commanded, these are of the external church; but they who at the same time believe that such things are to be done, and that still the essential of worship is the life of faith, that is, charity toward the neighbor and love to the Lord, these are of the internal church. Consequently also they are of the external church who do good to the neighbor and worship the Lord merely from the obedience of faith; but they are of the internal church who do good to the neighbor and worship the Lord from love: so in all other cases. Nevertheless with every one who is of the 2
church there ought to be both, namely, an external and an internal; otherwise there is no spiritual life with him, for the internal is as the soul, and the external as the body of the soul. But they who are of the external church are clearly in its externals and obscurely in its internals, whereas they who are of the internal church are clearly in internals and obscurely in externals. They however who are in externals and not at the same time in internals are not of the church. All they are in both who are in good of life according to the doctrines of their church; but they are in externals without internals who are in worship and not at the same time in good of life according to the doctrines of the church. There are few who know this, and the reason is that they make the whole of worship, and thereby the whole of salvation, to consist in faith, and not at all in charity; therefore also it is that they who think about eternal salvation make it to consist in a life of piety and not at all in a life of charity (see n. 8252–8257).

8763. *Ye have seen what I did unto the Egyptians.* That this signifies the remembrance of all which befell the

evil who infested, is evident from the signification of, Ye have seen, as remembrance; and from the representation of the Egyptians, as the evil who infested (see n. 7097, 7107, 7110, 7126, 7142, 7317). From this it is plain that by the words, Ye have seen what I did unto the Egyptians, is signified the remembrance of all which befell those who infested.

8764. *And how I bare you on eagles' wings.* That this signifies and that thus by truths they were elevated to heavenly light, is evident from the signification of bearing any one on eagles' wings, as being elevated on high even unto heavenly light; for by bearing is signified being elevated, by wings are signified spiritual truths, and by an eagle the rational as to truth. That an eagle has this signification may be seen above (n. 3901), and for the reason that eagles fly on high. For the ancients by the visible heaven understood the angelic heaven. Indeed the simple believed that there was the home of the angels, and also that on high, because nearer the sun and stars, was heavenly light itself. Therefore it is that to be borne on eagles' wings means to be borne on high into that light. That elevation thither is effected by the truths of faith, is because the truth of faith is what elevates man even to heaven, where its good is. That the rational as to truth is an eagle, is because the rational of man is his heaven, and the natural is respectively as earth, for the rational constitutes
2 the internal man and the natural the external man. That wings are spiritual truths, is because birds in general signify intellectual things and thoughts (n. 40, 745, 776, 3219, 5149, 7441); and for this reason wings are spiritual truths, inasmuch as all the intellectual is from these truths. The intellectual derived from falsities, however discerning and acute it appears, is not the intellectual; for the real intellectual sees from the light of heaven, and the light of heaven is spiritual truth, that is, the truth of faith. Wherefore where there is not the truth of faith, there is not light,

but thick darkness, and an intellectual in thick darkness is no intellectual. Wings also are the powers which belong to spiritual truth from its good; for the wings with birds are as the hands or arms with man, and by the arms and hands are signified powers (n. 878, 3387, 4931–4937, 5327, 5328, 5544, 6292, 6947, 7518, 7673, 8050, 8153, 8281, 8305). That there is power in spiritual truth from good has been already shown (n. 3563, 4931, 5623, 6344, 6423). That wings are spiritual truths or truths of faith 3
which have power from good, is manifest from other passages in the Word. Wherefore when wings are attributed to the Divine, by them is signified the Divine truth which has omnipotence — as where they are attributed to the cherubim, by which is signified the providence of the Lord — as in Ezekiel: *Every cherub had four faces, and every one of them had four wings. . . . And their wings were erect, the one toward the other: every one had wings which covered their bodies. I heard the sound of their wings like the sound of great waters, like the voice of Shaddai, when they went, a voice of tumult like the voice of a host: when they stood, they let down their wings. . . . I heard the voice of their wings kissing one another, and the voice of the wheels over against them. . . . The voice of the wings of the cherubim was heard even to the outer court, as the voice of God Shaddai. . . . The likeness of the hands of a man was under their wings* (i. 6, 23, 24; iii. 13; x. 5, 21). That wings in this passage denote truth Divine is evident 4
from each particular of the description, as well from this, that the wings were erect the one toward the other, as from this, that they covered their bodies, and that the sound of them was heard like the sound of great waters, like the voice of wheels, and like the voice of Shaddai, and also that the likeness of the hands of a man was under their wings. That the wings were erect the one toward the other represented the consociation of all in the Divine; that they covered their bodies signified that the Divine

truth was a covering to the Divine good from which it proceeds. For the Divine good is a flame, and the Divine truth is light therefrom, encompassing and thus covering the flame. The flame itself is not seen in heaven, but only the light in which the flame is, that is thus perceived as heat, which is love. That a sound was heard like the sound of great waters signifies the quality of Divine truth in heaven; in like manner its voice like the voice of wheels, and like the voice of Shaddai; for sound and voice are attributed to Divine truth. It is therefore said, the voice of great waters, because waters are truths (see n. 2702, 3058, 3424, 4976, 5668, 8137, 8138, 8568), as also the voice of wheels, because wheels are truths of doctrine, for the reason that chariots are doctrines of truth (n. 5321, 5945, 8146, 8148, 8215); and also the voice of God Shaddai, because God Shaddai is truth chiding in temptations and afterward consoling (n. 1992, 4572, 5628). The likeness of the hands of a man under the wings signified the omnipotence which belongs to Divine truth, because hands are power, and in the supreme sense om-
5 nipotence, when they are attributed to the Lord. From these things it may be evident what was represented by the wings of the cherubim which were over the mercy seat that was upon the ark of the covenant, and by their being spread out on high and covering the mercy seat (Exod. xxv. 20); also what the cherubim represented on the curtains of the tabernacle and on the veil, and likewise in the temple of Solomon; in like manner what they represented round about the new house described by Ezekiel (xli. 18–20); also what was signified by the four animals round about the throne, each of which had six wings round about him (Apoc. iv. 6, 8); and what by the seraphim standing above the throne, each one of which had six wings (Isa. vi.
6 1, 2). That wings in the internal sense are spiritual truths or truths of faith, is evident in Ezekiel: *Thus saith the Lord Jehovih: A great eagle, great in wings, long in pinions,*

full of feathers which had divers colours, came upon Lebanon, and took a little twig of the cedar . . . and carried it into a land of traffic. . . . He took also of the seed of the land, and planted it in a field of sowing; he placed it beside great waters. . . . And it sprouted and became a luxuriant vine. . . . There was also another eagle, great in wings and full of feathers: and, behold, this vine did bend its roots toward him, and shot forth its branches toward him. . . . It was planted in a good field by many waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine (xvii. 3–8). This prophecy describes the establishing of a spiritual church by the Lord. The eagle there spoken of is faith; great in wings and long in pinions means the truths of faith; of divers colours means what is of knowledge; growth therefrom is described by the little twig of the cedar from Lebanon, by a land of traffic, the seed of the land, in a field of sowing, beside great waters; the church itself thence arising is the vine. That a vine is the spiritual church may be seen above (n. 1069, 5113), and also the external church (n. 6375); but the goodly vine which was from the other eagle is the internal church (n. 6376), for the external of the church is described by one eagle and its internal by the other. Afterward is described by the prophet in the same chapter, how that church established with the ancients was perverted with the Jews. In 7
like manner by wings is signified the truth of faith in David: *If ye will be among the sheepfolds*, it is as *the wings of a dove covered with silver, and her pinions with yellow gold* (Ps. lxviii. 13). The wings of a dove are the truths of faith—that a dove is faith may be seen above (n. 870); they are said to be covered with silver, because silver is truth from good (n. 1551, 2954, 5658, 6914, 6917, 7999). That wings are truth Divine is also evident from the follow- 8
ing passages: *They that wait upon Jehovah shall renew their strength, they shall mount up with wings as eagles*

(Isa. xl. 31). In David : God *rode upon a cherub, and did fly : yea, He flew swiftly upon the wings of the wind* (Ps. xviii. 10 ; clv. 3) — describing the Divine truth and its power. Again : *Jehovah shall cover thee under His wing, and under His wings shalt thou take refuge : His truth is a shield and a buckler* (Ps. xci. 4). To be covered with the wing of Jehovah and to take refuge under His wings stands for protection and confidence which is of faith. The like is meant by being hid under the shadow of God's wings (Ps. xvii. 8), and taking refuge under the shadow of His wings (Ps. xxxvi. 7 ; lvii. 1 ; lxi. 4), and rejoicing in
9 the shadow of His wings (Ps. lxiii. 7). As most expressions have also an opposite sense, so likewise have wings, in which sense they signify falsities — as in the Apocalypse : *Out of the smoke of the pit of the deep came forth locusts . . . and the sound of their wings was as the sound of chariots, of many horses rushing to war* (ix. 2, 3, 9) — where wings are falsities combating against truth, for a locust is falsity in outmosts (n. 7643).

8765. *And brought you unto Myself.* That this signifies thus to the good of love which is in heaven, is evident from this, that Jehovah Who says that they were brought to Himself is the Divine good of the Divine love (see n. 2586, 2769, 2807, 2822, 3921, 4402, 7010, 7268, 7873, 8301, 8760), here the Divine good of the Divine love in heaven (n. 8761). How these things cohere with what immediately precedes, is plain ; for in what immediately precedes by, I bare you on eagles' wings, is signified that by truths they were elevated to heavenly light, and by these words, I brought you unto Myself, is signified to the Divine good of love in heaven, since by the truths which are of faith man is brought to good, thus into heaven, and to the Lord there ; for man is not in heaven, thus not with the Lord, until he is in good, that is, in the affection of
2 charity. They who make salvation to consist in faith alone and not at the same time in a life of faith, that is, in a life

of charity, believe that any one can come into heaven and to the Lord, however he may have lived; for they do not know what the life of man is, and because they do not know this, they suppose that the life is nothing. Wherefore if they are asked whether an evil man can be among the good, they say that he can by the mercy of God, because it is a work of omnipotence. Yea, if they are asked whether a devil can become an angel of heaven, they answer in the affirmative, if only he be willing to receive faith, for about his being able to receive they have no doubt. But if they are told that evil cannot be turned into good, that thus hell cannot be turned into heaven with man, and that this is impossible because contrary to order, and therefore contrary to truth Divine, thus contrary to God Himself, Who is order, they answer to this that such ideas are reasonings about salvation, for which they do not care. From these, and from innumerable other cases, it may be evident into what blindness concerning salvation and eternal life the doctrine of faith alone leads.

8766. *Now therefore, if hearing ye shall hear My voice.* That this signifies the reception of truth, is evident from the signification of hearing, as obedience (see n. 2542, 3869, 4652–4660); and because hearing is obedience, it is also reception (n. 5471, 5475, 7216); and from the signification of the voice of Jehovah, as the Word, thus truth Divine (n. 219, 220, 6971, 7573).

8767. *And keep My covenant.* That this signifies life in good and thereby conjunction, is evident from the signification of keeping the covenant, as living according to the commandments, thus in good, and so being conjoined to the Lord. That keeping the covenant is living according to the commandments, thus in good, and so being conjoined to the Lord, is because the articles of the covenant were all the things commanded, which were called testimonies, judgments, laws, and statutes; in particular, the ten commandments. All these were also called a covenant,

because by them it was established. That to keep these is to live according to them, is evident from the signification of keeping, in the Word, for frequent mention is there made of hearing the commandments and keeping them, and by hearing is signified receiving them in faith, and by keeping receiving them in the life, that is, living according to them. That to keep a covenant is to be conjoined, is because by covenant in the universal sense is signified conjunction (see n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804). This is for the reason that he who lives according to the commandments is conjoined to the Lord; for the commandments teach life and also give life, and thus open the way to heaven, and the sight to the Lord.

8768. *Then ye shall be an own possession unto Me above all peoples.* That this signifies that then Divine truth shall be with them more than with others, is evident from the signification of being an own possession unto Jehovah, or the Lord, as being the Lord's, for one's own is his property and thus his possession. That it means those with whom the Word is, is because they who have the Word, that is, where the church is, are said to be the Lord's own above others. That they are called the Lord's own, is evident from His words in John (i. 2; x. 2–4). That they are called His own possession who are of the church, thus with whom the Word is, is evident in David: *Jah hath chosen Jacob unto Himself, and Israel for His own possession* (Ps. cxxxv. 4). That Jacob and Israel here mean those who are of the church, with whom the Word is, is manifest. In like manner in Moses: *Thou art a holy people unto Jehovah thy God: Jehovah thy God hath chosen thee to be an own people unto Himself out of all peoples that are upon the*
2 *face of the earth* (Deut. vii. 6; xiv. 2). That they who have the Word are an own possession and property above others, is because they know the truths and goods of faith, and because in consequence they can live the life of heaven and so be conjoined to the Lord above others. For good,

which makes heaven with man, has its quality from the truths of faith; thus good becomes more heavenly or more Divine with those who have genuine truths, which are truths from the Word, provided they are kept, that is, provided they live according to them. That this is the case is evident in Moses: *Thou hast avouched Jehovah this day to be thy God, and that thou shouldest walk in His ways, and keep His statutes, and His commandments, and His judgments, and hearken unto His voice: and Jehovah hath avouched thee this day to be an own people unto Himself, as He hath promised thee, and that thou shouldest keep all His commandments* (Deut. xxvi. 17, 18).

8769. *For all the earth is Mine.* That this signifies that the Lord has all power in heaven and on earth, is evident from the signification of earth, as in the internal sense the Lord's kingdom on earth and also the Lord's kingdom in heaven (see n. 1413, 1607, 4447). That it is the Lord Who has that power, is because the Lord is meant by Jehovah in the Word (n. 1343, 1736, 2921, 3035, 5663, 6281, 6303). That the Lord has all power in heaven and on earth, He Himself teaches in Matthew (xxviii. 16, 18: see also n. 8331).

8770. *And ye shall be unto Me a kingdom of priests.* That this signifies that then the good of truth [shall be with them], is evident from the signification of a kingdom of priests, as here spiritual good, which is good of truth, that is, good into which the man of the spiritual church is introduced by truth. That this good is signified by a kingdom of priests, is because this is said to the house of Jacob and the sons of Israel, by whom is represented the spiritual church external and internal — by the house of Jacob the external church and by the sons of Israel the internal church (see n. 8762). By kingdom is also signified truth (n. 1672, 2547, 4691), and by priests good; for the priestly office of the Lord, which was represented by the priests, signifies Divine good, and the kingly office of the

Lord, which was represented by the kings, signifies Divine
2 truth (n. 1728, 2015, 3670, 6148). In the representative church among the posterity of Jacob, there was first a kingdom of judges, afterward a kingdom of priests, and lastly a kingdom of kings: and by the kingdom of judges was represented Divine truth from Divine good; but by the kingdom of priests, who were also judges, was represented Divine good from which is Divine truth; and by the kingdom of kings was represented Divine truth without Divine good. But when something of the priesthood was adjoined also to the kingly office, then was also represented by the kings Divine truth in which there was so much of good as there was of the priesthood adjoined to the kingly
3 office. All these things were instituted in the Jewish Church in order that by them might be represented states of heaven; for in heaven there are two kingdoms, one of which is called the celestial kingdom and the other of which is called the spiritual kingdom. The celestial kingdom is what is called the priestly, and the spiritual kingdom is what is called the kingly function of the Lord. In the latter Divine truth reigns, and in the former Divine good. And because the representative of the celestial kingdom began to perish when they sought a king, therefore that a representative of the Lord's kingdom in the heavens might still be continued, the tribe of Judah was separated from the Israelites, and by the kingdom of Judah was represented the celestial kingdom of the Lord, and by
4 the kingdom of Israel His spiritual kingdom. They who know these things may know the reasons why the forms of government with the posterity of Jacob were successively changed, and why when they asked a king, it was said to them by Jehovah through Samuel, that by so doing they rejected Jehovah, that He should not be king over them (1 Sam. viii. 7), and that then was told them the manner of the king which should be over them (verse 11 and following), by which is described Divine truth without good.

They who know the things above stated, may also know why somewhat of the priesthood was granted to David, and also why after the time of Solomon the kingdom was divided into two, namely, into the kingdom of Judah and the kingdom of Israel: concerning the two kingdoms in heaven see what has been shown above (n. 3635, 3883–3896, 4112, 4113, 4138).

8771. *And a holy nation.* That this signifies thus the spiritual kingdom, is evident from the signification of a nation, as those who are in good (see n. 1259, 1260, 1416, 1849, 6005); and from the signification of holy, as predicated of truth which is of good (n. 6788, 7499, 8127, 8302, 8330); wherefore a holy nation is good from which is truth. It is said a kingdom of priests and a holy nation, and each expression signifies the spiritual kingdom, but with a difference. A kingdom of priests signifies those who are in good from truth, but a holy nation signifies those who are in good and thence in truth. They who are in good from truth look through truths up to the Lord, but they who are in good and thence in truth are in the Lord, and from Him regard truths. These two states succeed each other with those who are being regenerated, in whom the spiritual kingdom, that is, the life of heaven, is being implanted by the Lord; for by truth they are introduced into good, thus into heaven, inasmuch as heaven is good, and when they are in heaven, then there and therefrom they regard truths.

8772. *These are the words which thou shalt speak unto the sons of Israel.* That this signifies influx for the receiving of truths in good, is evident from the signification of speaking, when from the Divine, as influx (see n. 2951, 5481, 5743, 5797, 6152, 6291, 8128, 8660). That it is for the receiving of truths in good, is because it is said of the sons of Israel, by whom is signified the spiritual church, and the spiritual church is with those who are in good wherein are truths. How the case is with good wherein are truths shall be briefly told. He who has knowledge of the

formation of good from truths knows the veriest arcana of heaven, for he knows the arcana of the formation of man anew, that is, of the formation of heaven or the Lord's kingdom with him. All Christian good or spiritual good has in itself the truths of faith, for the quality of that good is from the truths which are of faith. Good which has not its quality from the truths of faith is not Christian good, but natural good, which does not give eternal life. The reason is that natural good has in it only natural life, which life is not unlike the life of beasts, for they also are in good when they are gentle; but beasts cannot receive spiritual life. From this it is plain that spiritual life is acquired
2 only by the truths of faith. This life, namely, spiritual life, is acquired first by knowing the truths which are of faith, then by acknowledging them, and at length by believing them. When they are only known they are then as it were at the entrance, when they are acknowledged they are then in the reception hall; but when they are believed they are then in the inner chamber. Thus they advance from exteriors toward interiors successively. In the interior man is good which is continually flowing in from the Lord, and there conjoins itself with truths and makes them to be faith and afterward to be charity. This good attracts truths to itself, for it has a desire for them, so that by them it may
3 procure to itself a quality and thereby exist in form. When therefore those truths are conjoined to good, then man is regenerated; for then he no longer looks from truths at what is to be believed and what is to be done, but from good, because he is imbued with truths, and has them in himself; nor does he care for truths of any other nature than such as he can see from his own good; and he sees continually more and more, since they are produced therefrom as offspring from their parents. These offspring are from the marriage of good and truth, which is called the heavenly marriage. The truths which are thence produced have in themselves good, because they are born of it.

These enter good successively, and expand it, and perfect it, and this to eternity. Thus again it is evident how the case is with the two states of the man who is being regenerated — concerning which see above (n. 7992, 8643, 8648, 8658, 8685, 8690, 8701; also n. 8516, 8539, 8722).

8773. *And Moses came and called the elders of the people.* That this signifies the choice of those who were primarily in intelligence of truth, is evident from the signification of calling unto himself, as choice; and from the signification of the elders of the people, as those who are primarily in intelligence of truth, and in a sense abstracted from person, primary truths (see n. 6524, 6525, 6890, 8578, 8585). The case herein is this: they who are in good not yet formed by truths, which good is treated of in this chapter, are first formed of the Lord by primary truths, that is, by general truths, in which and from which are the rest. The primary truths are, that God is one, that the Lord was born a man that He might save the human race, that there is a heaven and that there is a hell, that they come into heaven who have lived well and they into hell who have lived a life of evil; also that love to God and love toward the neighbor are the commandments on which the rest hang, and that that love cannot be given except through faith. These and the like are primary truths, and these are first implanted by the Lord in the good with the man who is being regenerated. When these truths have been implanted and have become truths of good, then the rest are implanted, and in those general or primary truths and under them are arranged in order according to the heavenly form, and thus by degrees cause the life of heaven to be in that man, and cause him to be as it were a heaven in small image; that is, cause all things which are of his understanding and will to be in consociation with the goods and truths of angels, thus to be with the angels.

8774. *And set before them all these words.* That this signifies proposition with influx, is evident from the signifi-

cation of setting words before them, as proposition. That it is with influx, is because by speaking, when from the Divine, is signified influx — as above (n. 8772).

8775. *Which Jehovah commanded him.* That this signifies from the Divine, is evident without explication.

8776. *And all the people answered.* That this signifies reception is evident from the signification of answering, as reception, when speaking words is influx (see n. 8772). That answering means reception in other places also, may be seen above (n. 2941, 2957), for it is the reciprocal of influx (n. 2919, 4096, 8340).

8777. *And said, All that Jehovah hath spoken we will do.* That this signifies according to influx from the Divine, is evident from the signification of doing what Jehovah hath spoken, as according to influx from the Divine, since by speaking is signified influx (see n. 8772), and by Jehovah the Divine.

8778. *And Moses reported the words of the people unto Jehovah.* That this signifies correspondence and conjunction, is evident from the signification of reporting the words unto Jehovah, as correspondence and thereby conjunction; for the subject is the covenant which was to be established with the people, and because covenants are established by consent on both sides, therefore something resembling this is done here — namely, Jehovah proposes, and the people answer, here through Moses, by whom is represented truth from the Divine conjoined with truth Divine in heaven (see n. 8760), which is mediating. But the covenant is not established with man otherwise than by reception of influx of truth from the Divine, and then by correspondence; for when higher things flow in into lower,
2 they are not otherwise received. What correspondence is and reception thereby, may be evident from what has been shown at the end of several chapters concerning the correspondence of all things in man with those things which are in heaven, and also that all conjunction of natural things

with spiritual, and in general of lower things with higher, is effected by this correspondence; for there is no correspondence unless lower things by subordination are made subject to higher, and when they are made subject, the higher things act in the lower just as a cause in its effect. From these things it may be evident how the case is with the reciprocality of man when the Divine flows in, and in regard to the conjunction which is here described in the sense of the letter by the manner whereby covenants are established, that Jehovah speaks by a mediator to the people and the mediator reports the answer unto Jehovah; for in this way conjunction with the Divine may be apprehended by man.

8779. Verse 9. *And Jehovah said unto Moses, Lo, I come unto thee in the thickness of the cloud, that the people may hear when I speak with thee, and may also believe thee for ever. And Moses told the words of the people unto Jehovah.* "And Jehovah said unto Moses" signifies influx of the Divine by truth from the Divine concerning revelation; "Lo, I come unto thee in the thickness of the cloud" signifies that it shall be made in a form most natural; "that the people may hear when I speak with thee" signifies that they who are of the spiritual church may apprehend Divine things; "and may also believe thee for ever" signifies that there may be the faith of truth which shall endure. "And Moses told the words of the people unto Jehovah" signifies correspondence and conjunction.

8780. *And Jehovah said unto Moses.* That this signifies influx of the Divine by truth from the Divine concerning revelation, is evident from the signification of saying, when revelation from the Divine is treated of, as influx; that saying in other passages also is influx, may be seen above (n. 5743, 7291, 7381, 8221, 8262, 8660); that Jehovah is the Divine from which is revelation, is manifest, and also that Moses is truth from the Divine, by which is revelation (n. 6771, 6827, 7014); that the influx is concerning

revelation, is evident from what follows, namely, that Jehovah will come unto them in the thickness of the cloud, "that the people may hear when I speak with thee, and may also believe thee for ever," by which words is signified
2 revelation and its quality. By revelation here in the internal sense is not meant revelation such as was made to the Israelitish people from mount Sinai, when the Lord spoke in a loud voice and the people standing around heard; but such a revelation is meant as is not made with a loud voice, but inwardly in man. This revelation is made by the enlightening of the internal sight, which is of the understanding, when man who is in affection for truth from good reads the Word. This enlightening is then effected by the light of heaven, which is from the Lord as the Sun there. By this light the understanding is enlightened not otherwise than is the external sight, which is of the eye, by the light which is from the sun of the world. When the understanding is enlightened by that Divine light, it then perceives that to be true which is true, it acknowledges it inwardly in itself, and as it were sees it. Such is the revelation of those who are in affection for truth from good
3 when they read the Word. But they who are in affection for truth from evil, that is, who desire to know truth merely for the sake of honors, gain, reputation, and the like, these do not see truths, but only see things which confirm the doctrines of their church, whether they be true or false. The light which then enlightens these is not Divine light from heaven, but the light of the senses, such as is that of the infernals, which light at the presence of heavenly light becomes mere thick darkness. For when these read the Word, they are altogether blind to the truth which does not make one with their doctrine — as for example they who place salvation in faith alone, when they read the Word do not attend at all to those things which are there said concerning love and charity, yea, they do not see them, for such things fall into the shade of their vision, as things

which are quite aside, or as things which are behind them; just as the Jewish nation, which sets itself above all other nations in the whole world, does not see that the Lord is He Who is meant in the prophets, howsoever plainly this is told. The reason is, that they see only what confirms their 4
own teaching concerning the Messiah, that He is to come as a mighty hero, to do greater miracles than Moses did, and to bring them into the land of Canaan, and that they will all then go with magnificent pomp, hearing the supplications of the Gentiles, who will lay hold of the sleeves of their garments, to accompany them. Since these things are of their teaching, they do not see anything in regard to the Lord, but it is to them as thick darkness. Such is the case with all other errors. From this it may be evident how the case is with the revelation of truth from the Word.

8781. *Lo, I come unto thee in the thickness of the cloud.* That this signifies that it shall be made in a form most natural, is evident from the signification of coming unto thee, when it is said by Jehovah to Moses, by whom is represented truth from the Divine which is of the spiritual church (n. 8760), as revelation; and from the signification of the thickness of the cloud, as in a form most natural, such as is the Word of the Old Testament in the letter. That a cloud is the Word in the letter, may be seen above (preface to Gen. xviii. and n. 4060, 4391, 5922, 6343, 6752, 8106, 8443); thickness is obscurity, such as is that of the thought of man from the light of the senses alone, that is, from light that is most natural. Such were the posterity of Jacob at that time, as are also the Jews at this day, respecting the Divine; for the Divine cannot be seen by any one otherwise than according to the state of his life and apperception therefrom. Thus heavenly light must be as a thick cloud to those who are in the love of self and of the world, in which love the Jewish nation was more than others. The Word in the letter, especially the prophetic Word, is not otherwise in respect to its internal

sense. In its internal sense there is light, such as is relatively the light of the sun above the clouds, which light in the Word is called glory. Wherefore also it is said in the Word that Jehovah is carried upon the clouds, rides upon them, flies upon them, has His chamber upon them, and that the Lord will come in the clouds of heaven, with many other expressions of a like nature which would never have been said of Jehovah, that is, of the Lord, unless they had signified the light of truth in which He is in heaven, and a cloud the shade of truth wherein they are who are beneath.

8782. *That the people may hear when I speak with thee.* That this signifies that they who are of the spiritual church may apprehend Divine things, is evident from the signification of hearing, as apperceiving (see n. 5017), thus apprehending; from the representation of the sons of Israel, who are here the people, as those who are of the spiritual church — of which frequently above; and from the signification of when I speak, as Divine truths; for the voice of Jehovah is Divine truth (n. 219, 220, 3563, 6971), so also His speech.

8783. *And may also believe thee for ever.* That this signifies that there may be the faith of truth which shall endure, is evident from the representation of Moses, as truth from the Divine (see n. 6771, 6827, 7014); from the signification of believing, as faith; and from the signification of for ever, as what shall endure. In regard to this: truth Divine is not received by any one unless it is accommodated to his apprehension, thus unless presented in natural form and appearance. For human minds at first apprehend none but earthly and worldly things, and not at all spiritual and heavenly things. Wherefore if spiritual and heavenly things were exposed in naked form, they would be rejected as if they were nothing — according to the Lord's words in John: *If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you heavenly things* (iii. 12). Still less could those apprehend spiritual

things who lived before the coming of the Lord, and who were at length in such blindness that they knew nothing, because they were unwilling to know anything, concerning the life after death, concerning the internal man, concerning charity and faith, and concerning anything heavenly, which things they rejected because they held them in aversion. For they who regard earthly and worldly things as an end, that is, who love them above all things, hold spiritual things in aversion and almost abhor the very name of them. It is nearly the same at the present day. The learned of the world indeed believe that they would receive the Word more readily if heavenly things were exposed nakedly, and if it were not written in such simplicity. But they are very much deceived, for in each case they would have rejected it more than the simple minded, and would have seen in it no light, but mere thick darkness. For this darkness is induced by human learning with those who trust to their own intelligence, and on that account exalt themselves above others. That such things are hid from the wise and revealed unto babes, that is, to the simple, the Lord teaches in Matthew (xi. 25, 26) and in Luke (x. 21). It is also very evident from this, that they who are atheists and naturalists, as they are called, are such as are learned. This the world knows and they themselves know.

8784. *And Moses told the words of the people unto Jehovah.* That this signifies correspondence and conjunction, is evident from what was explained above (n. 8778), where like words occur.

8785. Verses 10–13. *And Jehovah said unto Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them wash their garments, and be ready against the third day: for the third day Jehovah will come down in the sight of all the people upon mount Sinai. And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount dying*

shall die: no hand shall touch it, but by stoning he shall be stoned, or by shooting with darts he shall be shot; whether it be beast or man, it shall not live: when the sound of the trumpet shall be drawn out, they shall come up to the mount. "And Jehovah said unto Moses" signifies revelation concerning preparation; "Go unto the people" signifies conjunction; "and sanctify them to-day and to-morrow" signifies the veiling of the interiors that they may appear in the holy of faith now and afterward; "and let them wash their garments" signifies the purification of truths; "and be ready against the third day" signifies thus full preparation; "for the third day" signifies inasmuch as in the end when they are prepared to receive; "Jehovah will come down in the sight of all the people" signifies the coming of the Lord, and enlightenment then; "upon mount Sinai" signifies in the good in which truth is to be implanted. "And thou shalt set bounds unto the people round about" signifies extension into heaven no further than to the spiritual spheres of good; "saying, Take heed to yourselves, that ye go not up into the mount" signifies no extension at all to the celestial societies which are in the love of good; "or touch the border of it" signifies not even to intermediates; "whosoever toucheth the mount dying shall die" signifies that whosoever of the spiritual church infuses himself as far as to the celestial societies shall perish; "no hand shall touch it" signifies that they who infuse themselves by any self-confidence; "but by stoning he shall be stoned" signifies that thus the truths of faith which they have shall perish; "or by shooting with darts he shall be shot" signifies that spiritual good also shall perish; "whether it be beast or man, it shall not live" signifies that good and truth shall lose their spiritual life; "when the sound of the trumpet shall be drawn out" signifies to those who have a general perception of celestial good; "they shall come up to the mount" signifies an extension even to celestial societies.

8786. *And Jehovah said unto Moses.* That this signifies revelation concerning preparation, is evident from the signification of saying, when by Jehovah, as revelation from the Divine. That it is revelation concerning preparation, is evident from what follows, for there the subject is the manner in which they were to be prepared to receive truth from the Divine.

8787. *Go unto the people.* That this signifies conjunction, is evident from the representation of Moses at this time, as truth from the Divine which is beneath heaven (see above n. 8760); and from the representation of the sons of Israel, who are here the people to whom he was to go, as those who are of the spiritual church — of which frequently above. That go unto the people, when said by Jehovah, is conjunction, is because truth from the Divine, which is represented by Moses, is a mediator of the Divine with those who are of the church; for in order that conjunction may be effected, which is here represented by the covenant between Jehovah and the people, there must be mediation; therefore also by Moses is represented truth from the Divine beneath heaven conjoined with truth Divine in heaven (n. 8760), and this for the sake of mediation.

8788. *And sanctify them to-day and to-morrow.* That this signifies the veiling of the interiors that they may appear in the holy of faith now and afterward, is evident from the signification of sanctifying, as arranging that they appear in holiness as to the external; and since this is effected by the veiling of the interiors, therefore this is also understood by sanctifying; that to-day and to-morrow mean now and afterward is evident. It may be briefly explained how these things are: the church instituted with the Jews was not as to them a church, but only the representative of a church; for that there may be a church, there must be with the man of the church faith in the Lord, and also love to Him, and likewise love toward the

neighbor, as these constitute the church. But these were not with the people which was called Jacob, for it did not acknowledge the Lord, and thus was not willing to hear of faith in Him, still less of love toward Him, nor even toward the neighbor; for it was in self-love and the love of the world, which loves are directly opposed to love to the Lord and love toward the neighbor. This was enrooted in that people from their first parents. For this reason it is, that with that people no church could be established, but only a
2 representation of the things which are of the church. The church is represented when man makes worship to consist in external things, but in such as correspond to heavenly things. Then internal things are represented by the external, and the internal are open in heaven, with which there is thus conjunction. In order therefore that the Israelitish people might be representative, when their interiors were without the faith and love of heaven — were even full of the love of self and of the world — these interiors were veiled, and thus their externals could be communicated with spirits, and through them with angels, without the internals. Whereas if the internals had not been veiled, these internals would have lain open, and then the representation would have perished, because unclean things would have burst forth and contaminated. The Israelitish people above all others could be thus veiled, because above all others it worshipped externals, and placed holiness, even the Divine, in them. From this it may be evident what is meant by sanctifying, namely, the veiling of the interiors so that they may appear in the holy of faith, yet not to themselves, but to the angels with them. See what has been already shown concerning this people and concerning the establishment of the church with it (n. 4208, 4281, 4288, 4289, 4293, 4307, 4314, 4316, 4317, 4429, 4433, 4444, 4459, 4500, 4844, 4847, 4865, 4899, 4911, 4912, 7048, 7051, 8588). That sanctifications with them were nothing else than appearances of holiness in externals, and yet

without anything holy belonging to them, may be evident from the rites by which they were sanctified, namely, the sacrifices, the washings, the sprinklings of blood, the anointings, which do not at all touch internals.

8789. *And let them wash their garments.* That this signifies the purification of truths, is evident from the signification of washing, as representative of purification from spiritual uncleanness (see n. 3147, 5954); and from the signification of garments, as truths (n. 4545, 4763, 5248, 5319, 5954, 6914, 6918).

8790. *And be ready against the third day.* That this signifies full preparation, is evident from the signification of being ready, as preparation by sanctification — as just above; and from the signification of the third day, as a full state (see n. 7715), thus full preparation.

8791. *For the third day.* That this signifies inasmuch as in the end when they are prepared to receive, is evident from what has just now been shown.

8792. *Jehovah will come down in the sight of all the people.* That this signifies the coming of the Lord and enlightenment then, is evident from the signification of coming down, when it is said of Jehovah, that is, of the Lord, as His presence by influx, thus His coming. This coming of the Lord is understood by the coming down of Jehovah in the sight of all the people. The appearing of Jehovah was in outward form before that people, who could not otherwise have perceived His presence; for their internal was without good and truth, in which the Lord is present with others (n. 8787). The enlightening which then took place is signified by, in the sight of all the people, for the eye in the internal sense is the understanding, and therefore the sight of the eye is the perception which is of faith, which perception is from the light of heaven. For this reason, in the sight is enlightenment. That the eye is the understanding, and its sight the perception which is of faith, may be seen above (n. 4403–4421, 4523–4534).

8793. *Upon mount Sinai.* That this signifies in the good in which truth is to be implanted, is evident from the signification of mount Sinai, as good in which the truths of faith are to be implanted (see n. 8753) : the truth which is to be implanted in good is made known in the following chapter. The ten commandments at that time promulgated from mount Sinai are internal truths; and the laws and statutes, which are commanded in the following chapters, are external truths; by them all are signified the truths which are to be implanted in good.

8794. *And thou shalt set bounds unto the people round about.* That this signifies extension into heaven no further than to the spiritual spheres of good, is evident from the signification of setting bounds round about, as extension of sphere into heaven to certain limits, which are determined by the good of every one; and from the representation of the sons of Israel, who are the people here spoken of, as those who are in spiritual good in which truth is to be implanted; for this state of the good of those who are of the spiritual church is described in this and the following chapters (see n. 8753). Therefore it is that by, thou shalt set bounds unto the people round about, is signified extension into heaven no further than to the spiritual
2 spheres of good. What is meant by extension into heaven to the spiritual spheres of good cannot be known to any one except by revelation. The case is this: every good which is given to man by regeneration from the Lord has extension to societies in heaven. This extension differs as to extent and quality with each one — as to extent, when to more remote limits; as to quality, when more to the interiors or more to the exteriors of heaven. Good itself with man flows in from the Lord through societies of heaven which are round about, good without influx through societies not being given. The societies of heaven are in continuous coherence round about, and nowhere is there seen discontinuity. It is the same with all things and each

which are of good and constitute its quality. Wherefore during man's regeneration, the increase of good is nothing else than introduction into angelic societies, and thus conjunction with them (see also n. 4067, 4073, 4077, 6598–6613). This moreover has been frequently shown by living 3
experience; for sometimes communication with certain societies was taken away, and then so much of life and such a quality of life remained, as was the degree and quality of extension into the remaining societies; and when more societies were taken away, then life labored and began as it were to be extinguished. Every angel, spirit, and man has a spiritual sphere, and this according to his extension into societies; such extension is not into the societies themselves, but into the spheres of their good. These are arcana which are unknown to man, but in the other life are very well known. The reason why they are unknown to man is, that man at this day believes that he has life in himself, and therefore that he lives without consociation with spirits and angels, thus without conjunction with heaven; but in this he is altogether deceived, for all the life of man is from the Lord through societies. It is fur- 4
ther to be known that the extension of the life of those who are of the spiritual church is to angelic spheres in the second heaven, which is called the spiritual heaven, but not to the third heaven where the celestial are. The reason is, that the man of the spiritual church cannot receive the Divine such as it is in the inmost or third heaven where the celestial are, only so generally that it does not come to any perception of them, because the spiritual cannot come even to the outer threshold of the good in which the celestial are (n. 2718, 3833, 6500, 8521). From these things it is plain what is meant by extension into heaven no further than to the spiritual spheres of good, which is signified by, thou shalt set bounds unto the people round about; also what is meant by what follows. It is likewise to be 5
known that as they who are in good have extension into

angelic societies according to the quality and extent of their good, so they who are in evil have extension into infernal societies according to the quality and extent of their evil; and further, that every one in the other life comes among those with whom he had communication in the life of the body. His ruling love determines this, for it is that love which constitutes the sphere of every one's life, and extends itself according to its quality and according to its extent.

8795. *Saying, Take heed to yourselves, that ye go not up into the mount.* That this signifies no extension at all to the celestial societies which are in the love of good, is evident from the signification of going up, as to the Divine which is in a higher heaven; and from the signification of mount, as the good of love there (n. 4210, 6435, 8327, 8758). How the case is herein is evident from what was explained just above (n. 8794).

8796. *Or touch the border of it.* That this signifies not even to intermediates, is evident from the signification of border, as intermediates; for the celestial kingdom of the Lord, which is the inmost or third heaven, is divided from the spiritual kingdom, which is the second or middle heaven, by intermediates whereby the celestial kingdom flows into the spiritual kingdom, but not the reverse; for all influx is effected through intermediates from interiors to exteriors, but not from exteriors to interiors (see n. 5259, 5779). From this it is plain that intermediates are borders, and that they who are of the spiritual kingdom cannot reach even to the first bounds of the good of the celestial kingdom (n. 2718, 3833, 6500, 8521). Therefore it is that by taking heed not to touch the border of the mount, is signified that there shall be no extension to the celestial societies which are in the love of good, and not even to intermediates.

8797. *Whosoever toucheth the mount dying shall die.* That this signifies that whosoever of the spiritual church

infuses himself as far as to the celestial societies shall perish, is evident from the signification of mount, as the good of love (see just above, n. 8795), here the Divine good of the Divine love in the inmost heaven, because the people who are beneath represent the spiritual kingdom of the Lord, which is the middle heaven; from the signification of touching, as penetrating thereto, in this case infusing themselves — of which presently; and from the signification of being put to death, as perishing. The case is this: 2 they who are of the spiritual kingdom of the Lord cannot flow into the celestial kingdom, because this latter is higher or interior and the former is lower or exterior; for what is exterior or lower cannot flow into what is higher or interior (n. 5259, 5779). Yet it sometimes happens that they who are in a lower heaven are eager to ascend into a higher heaven, and this from a wrong desire originating in pride, in the love of dominion, or in envy. They who make the attempt from such desire are in consequence even let in, but then they undergo suffering, are seized with anxiety and at length with grief, and also with blindness, so that they lose both their intelligence and happiness. Wherefore they cast themselves down therefrom as if about to die, nor do they recover life until they are cast down out of heaven. Such is the lot of those who from the lust of 3 pride, dominion, or envy infuse themselves from a lower heaven into a higher. The reason is that the good of love in the higher heaven is as a consuming fire to them, and the truth of faith there is a fiery light blinding the sight of those who rise into it. This is what in the internal sense is meant by the command that the Israelitish people should not touch mount Sinai, where Jehovah was. The case would be similar with those who are in the celestial kingdom, if peradventure they should attempt to ascend on high to the Divine; in like manner with those who are beneath heaven, if they desire to ascend into heaven; that these latter suffer severely, may be seen shown above (see n. 4225, 4226, 4299, 5057, 5058).

8798. *No hand shall touch it.* That this signifies that they who infuse themselves by any self-confidence, is evident from the signification of touching, namely, the mountain, as infusing themselves into Divine celestial good (see just above, n. 8797); and from the signification of hand, as power (n. 4931–4937, 5327, 5328, 6292, 6947, 7188, 7189, 7518, 7673, 8050, 8153, 8281), and so also self-confidence (n. 878, 5544).

8799. *But by stoning he shall be stoned.* That this signifies that thus the truths of faith which they have shall perish, is evident from the signification of being stoned, as the punishment of falsity and violated truth (see n. 5156, 7456, 8575); that this is the punishment of those who from self-confidence ascend to the Divine in the heaven which is above, is because then all the intelligence which they before had perishes; that in such case they are seized with blindness, has been shown just above (n. 8797).

8800. *Or by shooting with darts he shall be shot.* That this signifies that spiritual good also shall perish, is evident from the signification of being shot, as perishing in respect to spiritual good; for by an archer is signified the spiritual man (see n. 2686, 2709, 6422).

8801. *Whether it be beast or man, it shall not live.* That this signifies that good and truth shall lose their spiritual life, is evident from the signification of beast, as affection for good (see n. 45, 46, 142, 143, 246, 714, 715, 776, 2179, 2180, 3218, 3519, 5198, 7523); from the signification of man, as truth (n. 3134, 3459, 7716); and from the signification of living, as spiritual life (n. 5890); therefore not to live is to lose that life. Good and truth lose life when influx from the Lord is no longer perceived, for from this they have their life. Good itself and truth then indeed appear in outward aspect as good and truth, but not otherwise than as something painted, which in itself is not alive.

8802. *When the sound of the trumpet shall be drawn*

out. That this signifies to those who have a general perception of celestial good, is evident from the signification of, when the sound of the trumpet shall be drawn out, or what is the same, when the sound of the horn is heard, as a general perception of celestial good; for by being heard is signified perception (n. 5017, 8361), and by trumpet or the sound of the horn is signified celestial good. The reason why celestial good is signified by the sound of a horn or trumpet is, that musical instruments from their sounds correspond to affections for truth and good — stringed instruments to affections for truth, and wind instruments to affections for good (n. 418–420, 4138, 8337). The trumpet, being a wind instrument and of a full tone, corresponded to affection for celestial good; wherefore also the jubilee, by which was represented the marriage of good and truth which is in the inmost heaven, was named therefrom [from *jobel*, a trumpet]. Therefore now it is, that by, when the sound of the trumpet shall be drawn out, is signified they who have a general perception of celestial good. By those 2
who are in a general perception of celestial good are meant those who are intermediate between the celestial kingdom and the spiritual kingdom of the Lord, through whom therefore is effected influx, communication, and conjunction (see just above, n. 8787, 8796). These have extension even into celestial societies, which extension is signified by, they shall come up to the mount. These that are intermediate are represented by Moses (n. 8787) and by Aaron, to whom it was granted to go up into the mount (see verse 24). What is meant by extension into the spheres of angelic societies, and that every one's extension is such as his good is, may be seen above (n. 8794). General perception is with those who are in spiritual good and can receive a general influx of the good of the higher heaven, in this case, of the inmost heaven. Such are meant by those who shall come up to the mount when the trumpet is heard.

8803. *They shall come up to the mount.* That this signifies extension even to celestial societies, is evident from what was said and shown above (n. 8794, 8795), and also just above (n. 8802).

8804. Verses 14, 15. *And Moses went down from the mount unto the people, and sanctified the people; and they washed their garments. And he said unto the people, Be ready against the third day: come not near a woman.* "And Moses went down from the mount unto the people" signifies application and preparation by truth from the Divine for receiving truths in good; "and sanctified the people" signifies veiling of the interiors that they may appear in the holy of faith; "and they washed their garments" signifies purification of the truths of faith. "And he said unto the people, Be ready against the third day" signifies full preparation; "come not near a woman" signifies purification of the good of faith.

8805. *And Moses went down from the mount unto the people.* That this signifies application and preparation by truth from the Divine for receiving truths in good, is evident from the signification of going down, when said of Moses, by whom is represented truth from the Divine, as application and also preparation thereby; from the representation of Moses, as truth from the Divine (see n. 8760, 8787), and also as what mediates (n. 8787), thus likewise what prepares and applies; from the signification of mount, as the Divine in heaven, thus heaven; and from the representation of the sons of Israel, as those who are of the spiritual church, thus those who are in truth by which is good and in good from which is truth, in this case in good in which truths are to be received. It is of importance to know what is specifically signified by mount Sinai; also what is represented by the people Israel, and likewise what by Moses in this chapter and in the following chapters of
2 the Book of Exodus. By *mount Sinai* is specifically signified heaven, out of which from the Lord truths flow in;

therefore by the coming down of Jehovah upon that mount is signified His presence in heaven. And since heaven, in which Jehovah is, that is, the Lord, is signified by mount Sinai, by it is also signified Divine good united to Divine truth there, for therefrom heaven is heaven. But by the 3 people Israël near this mountain, is represented the spiritual church as to the good in which the truths of faith are to be implanted; for it has been before shown that they who are of the spiritual church pass through two states, the former when they are led through truths to good, the latter when they are in good and from good in truths; in the present case, when they are in the good in which truths are to be implanted, which state is a middle state between the former and the latter. The truths which are implanted in good are contained in those things which were promulgated from mount Sinai by the Lord and were communicated by Moses to the people. By *Moses* is represented in this chapter and in the following chapters truth from the Divine beneath heaven conjoined to truth Divine in heaven, and therefore mediating between the Divine in heaven and the good in which truths are to be implanted, which is that of the spiritual church, thus mediating between the Lord and the people. It is of importance to know these things for the sake of understanding what follows in the Book of Exodus. From this it may also be evident that by, Moses went down from the mount unto the people, is signified application and preparation by means of truth from the Divine for receiving truths in good.

8806. *And sanctified the people.* That this signifies veiling the interiors that they may appear in the holy of faith, is evident from what was explained above (n. 8788), but it was there shown what was the sanctification with the Israelitish people, namely, that it was a veiling of the interiors, so that as to the externals they might appear in what was holy when they were in representative worship;

and that unless their interiors had then been veiled, they would not only have defiled the holy of worship by unclean thoughts and evil affections, but would also have totally destroyed it, so that nothing celestial and spiritual which was represented in the externals, would have been perceived therefrom in heaven. But since by the sons of Israel are here meant those who are of the spiritual church, it shall be briefly told what is meant by santification with these. They who are of the spiritual church and live a life of truth and thereby a life of good, are withheld from evils and are kept in good by the Lord. The good which is from the Lord is holy with them. Therefore as far as they receive good from the Lord, so far they are holy; and they receive so much of good from the Lord, that is, are so far holy, as they live a life of good according to the genuine truths of faith and at the same time believe that all the good which they then think and do is from the Lord. Then, too, evils with them are separated so as not to appear at all, especially those which have been derived hereditarily from parents and are filthy, because they have been successively accumulated with the parents for several ages back, and thus amassed in the offspring. These are the interiors which with those who are of the spiritual church are hid away and as it were veiled (n. 966, 1667, 2307, 2308, 3701, 4317, 8550). Therefore it is that all the voluntary which they possess hereditarily is destroyed. For this cause a new voluntary is formed with them in the intellectual part by means of the truths of faith from the Lord. This is why, when they are being regenerated, they are led by truths to good, and afterward when they are regenerated, from good into the truths of good. Hence it is plain how a new volnntary is created in them by the Lord. That this is formed in the intellectual part with those who are of the spiritual church, may be seen above (n. 863, 875, 895, 927, 1023, 1043, 1044, 1555, 2256, 4328, 4493, 5113, 6125).

8807. *And they washed their garments.* That this sig-

nifies the purification of the truths of faith, is evident from what was said above (n. 8789), where like words occur.

8808. *And he said unto the people, Be ready against the third day.* That this signifies full preparation, is evident from what was said above (n. 8790), where are like words.

8809. *Come not near a woman.* That this signifies the purification of the good of faith, is evident from this, that marriages with the Israelitish race were impure, because their interiors were unclean; for marriage love descends from the marriage of good and truth. Those therefore who as to the interiors are not in good and truth can neither be in pure marriage; and they who as to the interiors are in evil and falsity, as was that nation, are in impure marriage. Therefore it is that not to come near a woman means to abstain from what is impure. That marriage love descends from the heavenly marriage, which is of good and truth, may be seen above (n. 2727–2759, 2803, 3132, 4434, 4835), and that with the people descended from Jacob there was not anything of true marriage, and therefore it was permitted them to have more than one wife (n. 3246). But as to those who are of the spiritual church and are here represented by the sons of Israel, neither are they in anything of true marriage, until with them truth is implanted in good. Before this is the case, there is indeed marriage, but not pure marriage, for in the interiors there is not before this a marriage of good and truth. Therefore it is, that by not to come near a woman is signified in the internal sense to be purified as to the good of faith; for in this chapter good in which truth has not yet been implanted is treated of, and in the following chapters the implanting.

8810. Verses 16–19. *And it came to pass on the third day, when it was morning, that there were voices and lightnings, and a heavy cloud upon the mount, and the voice of a trumpet exceeding loud; and all the people that were in the camp trembled. And Moses brought forth the people*

out of the camp to meet God; and they took their stand at the nether part of the mount. And mount Sinai was all of it smoking, because Jehovah descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet went on growing louder and louder, Moses spake, and God answered him by a voice. "And it came to pass on the third day" signifies in the end of purification; "when it was morning" signifies a state when they were in good; "that there were voices and lightnings" signifies a Divine state in which was revelation; "and a heavy cloud upon the mount" signifies a Divine state in respect to those who were about to receive; "and the voice of a trumpet exceeding loud" signifies a celestial state which was round about; "and all the people that were in the camp trembled" signifies a holy tremor on the part of those who were about to receive. "And Moses brought forth the people out of the camp to meet God" signifies the power of truth from the Divine to prepare them to receive the Divine in the good with them; "and they took their stand at the nether part of the mount" signifies far from the good of celestial love. "And mount Sinai was all of it smoking" signifies the appearing of celestial good in the greatest obscurity; "because Jehovah descended upon it in fire" signifies because the Divine was there in celestial love; "and the smoke thereof ascended as the smoke of a furnace" signifies obscurity like the obscurity from lusts; "and the whole mount quaked greatly" signifies the commotion of heaven. "And when the voice of the trumpet went on growing louder and louder" signifies the general state of revelation through the angelic heaven; "Moses spake, and God answered him by a voice" signifies by influx of truth from the Divine wherein was the Divine itself.

8811. *And it came to pass on the third day.* That this signifies in the end of purification, is evident from the sig-

nification of the third day, as the end of a state of preparation to receive (see above, n. 8791), thus the end of purification.

8812. *When it was morning.* That this signifies a state when they were in good, is evident from the signification of morning, as a state of the good of love (see n. 8426). From what is here said, that Jehovah, that is, the Lord descended upon mount Sinai on the third day, and also on the morning of that day, it is very manifest that this was representative of something Divine in heaven, which cannot be known to any one except from the correspondence of such things as exist in the natural world with things that are in the spiritual and from the signification thence following, as in the present case what morning signifies and what the third day. That the third day is the end of a former state, is because by three is signified what is full from beginning to end (8790); and that morning is a state of the good of love, is because the Sun which in the other life gives light to the angels and to the whole heaven, is the Lord, and the fire there is His Divine love which gives the heat of life to every living being, and the light there is the Divine truth which enlightens all who receive it — altogether otherwise than with the sun of this world, the fire of which is fire and not love, and the light therefrom light and not truth. From these things it may be evident what 2
are the effects of the fire and also of the light from the sun of the world, and what are the effects of the fire and light from the Sun of heaven, namely, that from the former the heat and light are without life, but from the latter the heat and light are attended with life. These latter, namely, those which come from the Sun of heaven, are therefore called spiritual because they have life in them, and the former, which are from the sun of the world, are called natural and have not life in them. The life which in living beings is apperceived in heat and from heat, is not from the heat of the sun of the world, but is from the heat of

the Sun of heaven. When this heat flows into the heat of the world, it produces that effect and is felt in the body as elementary heat; but there is in it vital heat that has its origin from love, which is heat from the Sun of heaven. That the origin of the heat of life is from another source, and that it is in love and according to the measure and quality of love, every one may know if he will only reflect aright, except those who do not acknowledge any internal
3 in man and who ascribe all things to nature. Since, therefore, the heat from the Sun of heaven, which is the Lord, is the good of love, and the light therefrom is the truth of faith, it may be evident what is signified by morning and what by noon, by evening, and by night in the other life, namely, that they are states of good and truth, or of love and faith — morning a state of the good of love, noon a state of the truth of faith, and evening and night the privation of these, which is ignorance and blindness in the things which are of faith, also torpor and cold in the things
4 which are of heavenly love. Moreover the case is similar with the Sun of heaven as with the sun of the world, namely, that it is fixed and does not cause those states by any revolution of its own; but that they are caused by the revolution of the surrounding bodies, as by the earth revolving around the sun and at the same time around its own axis; from which comes the appearance that those changes proceed from the sun, when yet they are not from the sun but from the world revolving about it. So also in heaven, the changes of state there, to which morning, noon, evening, and night correspond, do not proceed from the Sun there, for the Sun is always sending forth heat and light, that is, the good of love and the truth of faith; but those changes arise with those who receive, namely, with angels and spirits who by stated turns according to their life are now in morning, that is, in the good of love, now in midday, that is, in the truth of faith, now in evening and night,
5 that is, in shade and torpor as to love and faith. The rea-

son why the case is similar in the world as in heaven, with the difference that in the world they are states of times which so succeed and in heaven states of life, is, that all things in the world were created in the image of things that are in heaven, since natural things exist from spiritual as effects from their causes. Hence there is a correspondence of all things in the world with those which are in heaven, and hence universal nature is a theatre representative of the kingdom of the Lord (n. 3483, 4939, 8211).

8813. *That there were voices and lightnings.* That this signifies a Divine state which was revelation, is evident from the signification of voices or sounds of thunder, as truths Divine; and from the signification of lightnings, as the glowing and flashing of those truths, for truths Divine flash and glow from the flamy light from the Sun of heaven. This is why by voices and lightnings is signified a Divine state in which is revelation — a Divine state by such things descending from heaven, and revelation by the voices and lightnings being truths Divine. That by voices of thunder from heaven are signified truths Divine, may be seen above (n. 7573); and that lightnings are the flashings issuing thence which beam upon the internal sight of man, enlightening those who are in truth from good and confounding those who are in falsity from evil, is evident from passages in the Word where lightnings are mentioned — as in David: *The clouds poured out water; the skies sent out a voice: Thine arrows also went abroad; the voice of Thy thunder into the world; the lightnings lightened the world: the earth trembled and shook* (Ps. lxxvii. 17, 18) — where the voice of thunder stands for truth Divine (n. 7573), lightnings for its flashing, and the world for the church; therefore the lightnings lightening the world mean the enlightening of the church by truth Divine. Again: *His lightnings lightened the world: the earth shall see and tremble, the mountains shall melt like wax at the presence of Jehovah* (Ps. xcvii. 4, 5). Again: *Whatsoever Jehovah pleased,* 2

that hath He done in the heavens and in earth, in the seas and in all deeps. He causeth the vapours to ascend from the ends of the earth; He maketh lightnings for the rain (Ps. cxxxv. 6, 7: Jer. x. 13; li. 16) — where lightning for the rain stands for the flashing of truth coming down out of heaven. In the Apocalypse: *There followed lightnings, voices, and thunders* (xi. 19; xvi. 18) — where voices, lightnings, and thunders stand for truths Divine which en-
3 lighten the good and terrify the evil. In Ezekiel, describing the cherubim, *The appearance of the living creatures was like burning coals of fire, like the appearance of torches, and it went up and down among the living creatures: and the fire was bright, and out of the fire went forth lightning. And the living creatures ran and returned, as the appearance of a flash of lightning* (i. 13, 14) — where fire stands for the good of love, and lightning going forth out of the fire for truth Divine therefrom. The Divine providence of the Lord is there described by the cherubim, which is truth
4 Divine proceeding from the Divine good of the Lord. In Daniel: *Behold one clothed in linen, whose loins were girded with pure gold of Uphaz: his body also was like Tarshish, and his face as the appearance of lightning, and his eyes as lamps of fire* (x. 5, 6). The face as the appearance of lightning stands for the love of truth, since truth which is from love bears with it a flaming from fire, which
5 flaming is lightning. In Zechariah: *Jehovah shall be seen over them, and His arrow shall go forth as the lightning: and the Lord Jehovih shall blow with the trumpet, and shall go in whirlwinds of the south* (ix. 14). The arrow which shall go forth as the lightning stands for truth Divine which strikes upon and penetrates. That an arrow is the truth of doctrine, may be seen above (n. 2686, 2709);
6 thus an arrow from Jehovah is truth Divine. In Nahum: *The flashing of a sword, the lightning of a spear, and a multitude of slain* (iii. 3). And in Moses: *I will whet the lightning of My sword* (Deut. xxxii. 41) — meaning the

penetration of truth Divine with the evil, the sword truth combating (n. 2799, 8294), and lightning the flashing of it which strikes upon the intellectual and deprives it of the faculty of seeing truth: in like manner in Ezekiel (xxi. 20–32). From these passages also it is plain that by lightning is meant truth Divine, as in Matthew (xxviii. 3), and in Luke (xvii. 24).

8814. *And a heavy cloud upon the mount.* That this signifies a Divine state in respect to those who were about to receive, is evident from the signification of a cloud, as truth accommodated to those who are about to receive, thus the Word in the letter (see n. 8443, 8781); here truth Divine accommodated to the people descended from Jacob; and because this people was in great darkness as to truths Divine, therefore it is called a heavy cloud, and above (verse 9) the thickness of a cloud, and below (verse 18) smoke of fire as the smoke of a furnace. In how great darkness they were, may be evident from what has been related above (n. 8788) concerning that nation, and also from this, that the things which are of the internal man were not revealed to them, but only those which are of the external man. For they did not apprehend internal things, nor were they willing to apprehend them, because these were contrary to their loves, which were that they might be the most exalted of all peoples in the world, and also the most opulent of all, and that all other nations might be as nothing in comparison with them. Where these loves are, there heavenly loves cannot be received, for they are extinguished and suffocated by the worldly loves. This is the reason that Jehovah, that is, the Lord, appeared to them in a thick and heavy cloud, just as is the case in the other life, where they who are in falsities from evil are encompassed with a thick and black cloud according to the quality and extent of the falsities. This appears to every one there before the eyes, and yet the Sun there is continually shining. On this subject see what has been

said above (n. 6832, 8137, 8138). In general, the Divine in the other life appears to every one according to the quality of his faith and love.

8815. *And the voice of a trumpet exceeding loud.* That this signifies a celestial state which was round about, is evident from the signification of the voice or sound of a trumpet, as the truth of celestial good, a voice being truth and a trumpet celestial good (as above, n. 8802). That it is a celestial state which was round about, is because the Divine in heaven is in the midst or inmost, that is, in the highest there; but heaven in respect to the angels is round about or without, that is, beneath; for what is round about is also without, and what is without is also beneath. Truth Divine itself in heaven is signified by voices [of thunder] and lightnings, but celestial or angelic truth adjoined to Divine, which is beneath or round about, is signified by the voice of a trumpet — as in Zechariah: *Jehovah shall be seen over them, and His arrow shall go forth as the lightning: and the Lord Jehovih shall blow with the trumpet, and shall go in whirlwinds of the south* (ix. 14); and in David: *God is gone up with a shout, Jehovah with the voice of a trumpet* (Ps. xlvii. 5) — where shout stands for the truth of spiritual good, the voice of a trumpet for the truth of celes-
2 tial good. The Divine truth which passes through heaven is also meant by the trumpets which the angels sounded, as recorded in the Apocalypse (viii. 2, 6–8, 12, 13; ix. 14). Truth Divine coming down out of heaven was also represented by the seven trumpets with which the seven priests blew before the ark or before Jehovah, when the walls of the city Jericho fell (Josh. vi); also by the trumpets which the three hundred men who were with Gideon blew round about the camp of Midian, Amalek, and the sons of the East (Judges vii). The reason why the trumpets produced such an effect was that they represented truth Divine passing through the heavens, which is such that it perfects the good, but destroys the evil; it perfects the good be-

cause these receive the Divine good which is in the truth, but it destroys the evil because these do not receive the Divine good which is in it. The walls of Jericho signified the falsities which defended evils, and Midian, Amalek, and the sons of the East, round about whose camp the three hundred men of Gideon blew trumpets, signified those who were in evils and in falsities therefrom.

8816. *And all the people that were in the camp trembled.* That this signifies a holy tremor on the part of those who were about to receive, is evident from the signification of trembling, as a holy tremor; and from the signification of the people that were in the camp, as those who were about to receive Divine truth. Often in the Word it is said that when Jehovah comes down, the earth trembles and the mountains melt — as in the Psalms (lxxvii. 17, 18; xcvii. 4, 5; civ. 32), and elsewhere; whereby is signified the commotion of all at the presence of the Divine; for the Divine is such that no one may bear it unless he is in a sort of cloud, and thus is accommodated to its reception; for it is as the fire which is in the sun, which if it were to fall bare upon any one, would consume him in a moment. But reception is according to the good with every one. They who are in good tremble indeed at the presence of the Divine, but it is a holy tremor which precedes reception. But they who are in evil are in terror at the presence of the Divine, and so flee away, and are then enveloped in their falsities, as in a dark cloud, and are lost to sight; these things are signified by the caves of the rocks into which they then betake themselves. From this it may be evident what is signified by, all the people that were in the camp trembled.

8817. *And Moses brought forth the people out of the camp to meet God.* That this signifies the power of truth from the Divine to prepare them to receive the Divine [in the good with them], is evident from the signification of bringing forth the people to meet God, as power to prepare

them to receive the Divine; for in what follows the subject is the law promulgated upon mount Sinai, which is the Divine that they were to receive, the law being Divine truth from Divine good. Therefore it is that bringing forth to meet is the power of preparing for reception by the truth from the Divine which is represented by Moses (see n. 8760, 8787, 8805).

8818. *And they took their stand at the nether part of the mount.* That this signifies far from the good of celestial love, is evident from the signification of mount Sinai, as heaven, and thus good Divine united to Divine truth there (see n. 8805); and from the signification of standing at the nether part of it, as far or remote from it. In the internal historic sense is here understood the Israelitish nation, which was without good of celestial love (see above, n. 8788, 8806), and therefore was far from it. For which reason it is also said below that Moses charged the people and also the priests not to break through the bounds and touch the mount and thus die (verses 21, 22, 24, 25). But in the internal sense, wherein those who are of the spiritual church are treated of, by their standing at the nether part of the mount is signified that it was not allowed them to ascend to a higher heaven by reason of confidence, and that if they ascended they would die — concerning which see above (n. 8794, 8797).

8819. *And mount Sinai was all of it smoking.* That this signifies the appearing of celestial good in the greatest obscurity, is evident from the signification of mount Sinai, as celestial good (see just above, n. 8818); and from the signification of smoking, as appearing in obscurity. By obscurity is meant the obscurity of faith, such as is theirs who are of the spiritual church as compared with the faith of those who are of the celestial church (n. 2708, 2715, 2718, 2831, 2935, 2937, 3241, 3833, 6289). By the greatest obscurity, which is signified by mount Sinai's being all of it smoking, and by what is said just below, that the

smoke thereof ascended as the smoke of a furnace, is meant the obscurity in which the Israelitish nation was, before whom the appearing took place; for Jehovah or the Lord appears to every one according to his quality (see n. 8788, 8814), thus as love and as the light of truth to those who are in good, but as an enemy and avenger to those who are in evil. That He appeared such to the Israelitish people is also evident from other passages in Moses: *The appearance of the glory of Jehovah was like devouring fire on the top of the mount in the eyes of the sons of Israel* (Exod. xxiv. 17). Again: *Ye came near and stood under the mountain; and the mountain burned with fire unto the heart of heaven, darkness, and cloud, and thick darkness. And Jehovah spake unto you out of the midst of the fire* (Deut. iv. 11, 12; v. 22). Again: *It came to pass, when ye heard the voice out of the midst of the darkness, while the mountain did burn with fire, that ye came near unto me . . . and ye said . . . Why shall we die? for this great fire will consume us: if we hear the voice of Jehovah our God any more, we shall die* (Deut. v. 23–25). The reason for this is that no one can see God 2
otherwise than from such things as are in himself, so that he who is in hatred sees Him from hatred, he who is in unmercifulness sees Him in unmercifulness, and on the other hand they who are in charity and mercy see Him from and thus in charity and mercy. It is as with the rays of light, which when they fall into ugly forms are turned into ugly colors, but when they fall into beautiful forms are turned into beautiful colors. That smoke is the obscurity of truth and also the thick darkness which is of falsity, is evident in Isaiah (ix. 18, 19; xxxiv. 9, 10), in Joel (ii. 30, 31), in Hosea (xiii. 3), and in the Apocalypse (ix. 17, 18; xviii. 18; xix. 3).

8820. *Because Jehovah descended upon it in fire.* That this signifies because the Divine was there in celestial love, is clear from the signification of the fire in which Jehovah

was, as Divine celestial love — that fire is love may be seen above (n. 934, 4906, 5071, 5215, 6314, 6832, 6834, 6849), here Divine celestial love, that is, love Divine such as is in the heaven where the celestial angels are.

8821. *And the smoke thereof ascended as the smoke of a furnace.* That this signifies obscurity like the obscurity from lusts, is evident from the signification of smoke, as obscurity (see above, n. 8819); and from the signification of a furnace, as lust (n. 7519). Why the Lord when in celestial love thus appeared to the sons of Israel, may be seen just above (n. 8819, also 1861, 6832).

8822. *And the whole mount quaked greatly.* That this signifies the commotion [of heaven] is evident from the signification of quaking, as commotion; and from the signification of mount Sinai, as heaven (see n. 8805). That at the presence of the Divine there is commotion, may be seen above (n. 8816).

8823. *And when the voice of the trumpet went on growing louder and louder.* That this signifies the general of revelation through the angelic heaven, is evident from the signification of the voice of a trumpet, as celestial or angelic truth conjoined to the Divine (see n. 8815), thus the general of revelation; for truth Divine is revelation, and that which is manifested by the medium of heaven is general in respect to truth Divine itself in heaven, for it is without or round about (n. 8815), and what is round about and without is general in respect to that which is in the midst or which is within; and from the signification of going on growing louder and louder, as the increase thereof. For it is as with sound which is on high, where the atmosphere is purer, and the sound is tacit, but when it descends to lower regions where the atmosphere is denser, it becomes louder and more sonorous. So it is with Divine truth and Divine good, which in the highest planes are pacific and produce no disturbance, but when they descend toward lower planes by degrees become less pacific and at

length tumultuous. Such was the announcement by the Lord to Elias, when he was in Horeb, in the First Book of the Kings: *Go forth, and stand upon the mount before Jehovah. And, behold, Jehovah passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before Jehovah; but Jehovah was not in the wind: and after the wind an earthquake; but Jehovah was not in the earthquake; and after the earthquake a fire; Jehovah was not in the fire: and after the fire a still small voice* (xix. 11, 12).

8824. *Moses spake, and God answered him by a voice.* That this signifies by influx of truth from the Divine in which was the Divine itself, is evident from the representation of Moses, as truth from the Divine (see n. 8760, 8787, 8805); from the signification of speaking, as influx (see n. 5797, 7270, 8128); and from the signification of answering by a voice, as the Divine truth from which the influx is. The reason why those things are signified, is, that Divine answers are truths in which is the Divine.

8825. Verses 20–25. *And Jehovah came down upon mount Sinai, to the head of the mount: and Jehovah called Moses to the head of the mount; and Moses went up. And Jehovah said unto Moses, Go down, charge the people, lest perchance they break through unto Jehovah to gaze, and many of them perish. And let the priests also, which come near to Jehovah, sanctify themselves, lest perchance Jehovah break forth upon them. And Moses said unto Jehovah, The people cannot come up to mount Sinai: for Thou didst charge us, saying, Set bounds about the mount, and sanctify it. And Jehovah said unto him, Go, get thee down; and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto Jehovah, lest perchance He break forth upon them. So Moses went down unto the people, and told them.* "And Jehovah came down upon mount Sinai" signifies the presence of the Lord in heaven; "to the head of the mount"

signifies in the inmost [heaven]; "and Jehovah called Moses to the head of the mount; and Moses went up" signifies conjunction of truth from the Divine there. "And Jehovah said unto Moses" signifies exhortation from the Divine; "Go down, charge the people, lest perchance they break through unto Jehovah to gaze" signifies lest they who are of the spiritual church should have a desire for the heaven where the Divine celestial is; "and many of them perish" signifies and thus perish. "And let the priests also, which come near to Jehovah, sanctify themselves" signifies that those who are in spiritual good, in which is the Divine, are to be covered; "lest perchance Jehovah break forth upon them" signifies thereby a separation from good. "And Moses said unto Jehovah" signifies the thought of truth from the Divine; "The people cannot come up to mount Sinai" signifies that they cannot elevate themselves to the celestial kingdom; "for Thou didst charge us" signifies because caution was given from the Divine; "saying, Set bounds about the mount" signifies by which the spiritual sphere of good closes below; "and sanctify it [the people]" signifies that thus they may be protected from the Divine. "And Jehovah said unto him" signifies further admonition; "Go, get thee down" signifies influx; "and thou shalt come up, thou, and Aaron [with thee]" signifies conjunction with truth from the Divine internal and external: "but let not the priests and the people break through to come up unto Jehovah" signifies lest they who are in spiritual good and truth have a desire for the celestial heaven; "lest perchance He break forth upon them" signifies separation from truth and good. "So Moses went down unto the people" signifies influx of the Divine through truth from the Divine; "and told them" signifies thus admonition.

8826. *And Jehovah came down upon mount Sinai.* That this signifies the presence of the Lord in heaven, is evident from the signification of mount Sinai, as heaven

(see n. 8805); therefore to come down upon that mount is presence there. That it is the presence of the Lord, is because Jehovah in the Word is the Lord.

8827. *To the head of the mount.* That this signifies in the inmost, namely, heaven, is evident from the signification of a mountain, as heaven (see just above, n. 8826); that the head of the mount is the inmost heaven, is because the head of a mount is the highest part, and highest signifies inmost (n. 1735, 2148, 4210, 4599, 8153). There are three heavens, namely, the lowest, which is called the first, the middle, which is called the second, and the inmost, which is called the third. In this last heaven is the Divine more than in the two lower heavens, for in this they are under the immediate view of the Lord, inasmuch as they who are there are in love to the Lord and hence in peace and innocence above the rest. The angels who are there are called celestial angels, and the angels in the second heaven are called spiritual angels. Therefore the Divine in the one heaven is called the Divine celestial and the Divine in the other heaven the Divine spiritual. From this it may be evident what is signified by Jehovah's coming down upon the head of the mount.

8828. *And Jehovah called Moses to the head of the mount; and Moses went up.* That this signifies conjunction of truth from the Divine there, is evident from what was explained above (n. 8760, 8761), where like words occur; here is signified conjunction with the Divine celestial, that is, with the Divine of the inmost heaven.

8829. *And Jehovah said unto Moses.* That this signifies exhortation from the Divine, is evident from the signification of saying, as involving the things that follow, which are of exhortation that they should not break through the bounds with which the mount was enclosed.

8830. *Go down, charge the people, lest perchance they break through unto Jehovah to gaze.* That this signifies lest they who are of the spiritual church should have a desire for

the heaven where the [Divine] celestial is, is evident from the signification of charging, as exhortation; from the representation of the sons of Israel, who are the people spoken of here, as those who are of the spiritual church — of which frequently above; from the signification of breaking through, namely, the bounds, as having desire for a higher heaven; and from the signification of seeing or gazing on Jehovah, as perceiving the Divine. For by Jehovah on the top of the mount is meant the Divine in the inmost heaven, which is called the celestial heaven (see n. 8827), and by seeing is meant perception (n. 2150, 3764, 4567, 4723, 5400).

8831. *And many of them perish.* That this signifies and thus perish, is evident without explication.

8832. *And let the priests also, which come near to Jehovah, sanctify themselves.* That this signifies that those who are in spiritual good in which is the Divine are to be covered, is evident from the signification of priests, as good (see n. 1728, 2015, 6148), here spiritual good, because by the sons of Israel, the priests of whom they were, were represented those who are of the spiritual church, thus who are in good by means of truth and in truth from good (see n. 7957, 8234); from the signification of coming near to Jehovah, when said of priests by whom good is signified, as good in which is the Divine; and from the signification of being sanctified, as being covered as to the interiors (see n. 8788, 8806).

8833. *Lest perchance Jehovah break forth upon them.* That this signifies separation from good, is evident from the signification of breaking forth, or making a breach, as separation of truth derived from good (see n. 4926), here separation from good, because it is said of the priests by whom good is signified (n. 8832).

8834. *And Moses said unto Jehovah.* That this signifies the thought of truth from the Divine, is evident from the signification of saying, when by truth from the Divine which

is represented by Moses, as thought (see also n. 3395, 7107, 7244, 7937). It is said the thought of truth from the Divine, and thereby is meant thought with him who represents truth from the Divine. The reason why it is so said is also that the truth with a man thinks, and the man in whom the thought is thinks by means of the truth. For the Lord flows in through good into truth and so gives life to man. This life appears in man as his, but it is of the Lord in the truth from good that is with him. Because this is so, the angels speak in this manner, for they attribute thought to truth from good abstracted from person, and thus at the same time perceive whence is the thought of truth. From these things it is plain what angelic speech is, and that it is the speech of wisdom.

8835. *The people cannot come up to mount Sinai.* That this signifies that they cannot elevate themselves to the celestial kingdom, is evident from the signification of the people, or of the sons of Israel, as those who are of the spiritual kingdom; from the signification of coming up, as elevating themselves; and from the signification of mount Sinai, as the celestial kingdom (see n. 8827). How these things are, may be seen above (n. 8794, 8797).

8836. *For Thou didst charge us.* That this signifies because caution was given from the Divine, is evident without explication.

8837. *Saying, Set bounds about the mount.* That this signifies by which the spiritual sphere of good closes below, is evident from the signification of setting bounds about the mount, as extension into heaven no further than to the spiritual spheres of good (see above, n. 8794–8797).

8838. *And sanctify it.* That this signifies that thus they may be protected from the Divine, is evident from the signification of sanctifying, as veiling the interiors that the externals may appear in holiness (see n. 8788, 8806), thus also their being protected from the Divine lest they be hurt. For unless they were veiled, the Divine would penetrate

and destroy, since the presence of the Divine is as consuming fire to those who are not veiled. For this reason it is that even the angels are veiled with a cloud (n. 6849). From this it may be evident what is meant by being veiled. That this is signified by being sanctified is because when they are veiled they appear in what is holy, for then the Divine can flow in and present there a state of good and a form of truth, which cannot be effected without veiling.

8839. *And Jehovah said unto him.* That this signifies further admonition, is evident from the signification of saying, when by Jehovah unto Moses — that he should charge the people not to break through to gaze — as admonition. That it is further admonition, is because it was said by Moses that they had been charged concerning that thing and cautioned that they should not do it.

8840. *Go, get thee down.* That this signifies influx, is evident from the signification of going and getting down to the people and admonishing, when from the Divine by truth from the Divine which is represented by Moses, as influx, that is, influx of the Divine through truth from the Divine.

8841. *And thou shalt come up, thou, and Aaron* [*with thee*]. That this signifies conjunction with truth from the Divine internal and external, is evident from the signification of coming up, that is, to Jehovah, as conjunction (see n. 8760); and from the representation of Moses and Aaron, as truth from the Divine internal and external, Moses representing internal truth and Aaron external (see n. 7089, 7382).

8842. *But let not the priests and the people break through to come up unto Jehovah.* That this signifies lest they who are in spiritual good and truth have a desire for the celestial heaven, is evident from what was said above (n. 8830, 8832), where like words occur.

8843. *Lest perchance He break forth upon them.* That this signifies separation from truth and good, is evident, as

above (n. 8833), in this case from truth likewise, because it is said of the people also.

8844. *So Moses went down unto the people* signifies influx of the Divine through truth from the Divine, as above (n. 8840).

8845. *And told them* signifies thus admonition, as above (n. 8839).

CONTINUATION CONCERNING THE SPIRITS AND THE INHABITANTS OF THE EARTH JUPITER.

8846. There are also spirits among those from the earth Jupiter whom they call chimney-sweepers, because they appear like them in dress and also in countenance. They are among those who reprove the men of their earth and afterward instruct them (see n. 7801–7812). What such have reference to in the Greatest Man, and of what quality they are, may be seen from the description of them above (n. 5056), which may here be transcribed.

8847. A certain spirit from another earth was present with me (he was from the earth Jupiter) who earnestly begged me to intercede for him that he might be admitted into heaven. He said that he did not know that he had done evil, only that he had chided the inhabitants of that earth; adding that after he had chided, he instructed them. He applied himself to my left side under the elbow, and spoke as with a cracked voice; he could also move to pity. But I could only reply that I could bring him no help, and that this is of the Lord alone; and that I could not intercede, because I did not know whether it would be useful or not, but if he was worthy he might have hope. He was then sent back among the upright spirits from his earth; but they said that he could not be in their company, because he was not such as they. Then because from his intense desire he still urged that he be let into heaven, he was sent into a society of upright spirits of this earth; but

they also said that he could not be with them. He was of a black color in the light of heaven, but he said that he was not of a black, but of a brown color. It was told me that they are such at first who are afterward received among those that make up the province of the seminal vesicles in the Greatest Man, or heaven; for in those vesicles the semen is collected and enclosed around with a suitable material, fitted for preserving its prolific principle from being dissipated, but such as may be thrown off in the neck of the uterus, that thus what is preserved within may serve for conception, or for the impregnation of the ovulum. Hence also that seminal matter has an effort, and as it were a burning desire, to throw itself off and leave the semen to perform its use — similar to what was seen in that spirit. He still came to me, in mean garments, and said again that he burned to come into heaven, and that he now perceived that he was such that he could. I was then permitted to tell him that perhaps this was an indication that he would shortly be received. He was then told by angels to cast off his garments, which from his intense desire he did so quickly that scarce anything could be quicker. By this was represented what are the desires of those who are in the province to which the seminal vesicles correspond.

8848. It was told me that such when they are prepared for heaven, are stripped of their garments and clothed with new and shining raiment, and become angels. They are likened unto grubs which having passed through their low estate are changed into chrysalides, and thus into butterflies, to which is then given other clothing and likewise wings of blue, yellow, silver, or golden color, and at the same time liberty to fly in the open air as in their heaven, and to enter into marriages and lay eggs and thus provide for the propagation of their kind, sweet and pleasant food being provided for them from the juices and odors of various flowers.

8849. A certain one also of the spirits from that earth came to me saying that he was seeking the one only Lord and that he desired to come into heaven, but that he could not because in the life of the body he had done evil. He was asked what evil. He said that he had taken from a companion something which was of little value and which he supposed his companion would have given him, and that this lay heavy on his conscience. From this it was manifest what sort of life they live on that earth, and that it torments them if they do evil to any one, though ever so slight; for he had brought that thought with him from his earth.

8850. There was shown me a bald head, but only its upper part, which was bony; and I was told that such an appearance is seen by those who are to die within a year, and that they then prepare themselves. On that earth they do not fear death, except on account of leaving their consort, their children, or parents; for they know that they shall live after death and that they do not go out of life, because they go into heaven. Wherefore also dying they do not call dying, but being heaven-made. Those who on that earth have lived happy in marriage love and have taken such care of their children as becomes parents, do not die by diseases, but tranquilly, as in sleep, and thus pass from the world into heaven.

8851. The age to which the inhabitants live is generally about thirty years, reckoned according to years on our earth. They who live beyond this age are said to be unteachable, and therefore the chastising and instructing spirits do not come to them. The reason why they die within so brief a space of time is of the providence of the Lord, lest their numbers should increase beyond what that earth is capable of supporting. They come to maturity also more quickly there than on this earth. Even in the first flower of youth they connect themselves in marriage, and then it is their delight to love their consort and take

care of their children. Other delights they indeed call delights, but external respectively.

8852. At the close of the following chapter an account will be given of the spirits and inhabitants of the planet Saturn.

CHAPTER TWENTIETH.

THE DOCTRINE OF CHARITY.

8853. Every man has his proprium, which he loves above all things. This proprium is called the ruling, or if you will, the universally reigning [love] with him. It is present in his thought and also in his will continually, and constitutes his veriest life.

8854. As for example, he who loves wealth above all things, whether money or possessions, is continually occupied in his mind how he may procure it; he rejoices inmostly when he acquires it; he grieves inmostly when he loses it; his heart is in it. He who loves himself above all things is mindful of himself in everything, thinks of himself, speaks of himself, acts for the sake of himself; for his life is the life of self.

8855. Man has for an end what he loves above all things, and regards it in all things and everything; it is in his will like the latent course of a river which draws and bears him away, even when he is doing something different, for it is what animates him. It is this which one man searches out in another, and also sees, and according to it either leads him or acts with him.

8856. When man is being regenerated, charity is being implanted by means of faith, even until it becomes the ruling motive; and when charity has come to be ruling, then he has new life, for then it is continually present in his thought and continually in his will, indeed in all their particulars, even when he is meditating about other things, and when he is engaged in business.

8857. The case is similar with love to the Lord. When

this love is ruling, it is present in every single thing of man's life — as with him who loves his king or his parent, the love toward them shines forth in their presence from every feature of his face, it is heard in every expression of his speech, and is seen in his every gesture. This is meant by having God continually before the eyes and by loving Him above all things, with all the soul and with all the heart.

8858. Man is altogether such as is the ruling love of his life; by this he is distinguished from others; according to this is formed his heaven if he be good, and his hell if he be evil; for it is his veriest will and thus the very *esse* of his life, which cannot be changed after death. From these things it is plain what is the quality of a regenerate person's life and what the quality of an unregenerate person's life.

CHAPTER XX.

1. And God spake all these words, saying,

2. I am Jehovah thy God, Which brought thee out of the land of Egypt, out of the house of bondmen.

3. Thou shalt have none other gods before My faces.

4. Thou shalt not make unto thee a graven image, nor any likeness of that which is in the heavens above, or that which is in the earth beneath, or that which is in the waters under the earth:

5. Thou shalt not bow down thyself unto them, nor serve them: for I Jehovah thy God am a zealous God, visiting the iniquity of the fathers upon the sons, upon the third and upon the fourth generation of them that hate Me;

6. And shewing mercy unto thousands of them that love Me and keep My commandments.

7. Thou shalt not take the name of Jehovah thy God in

vain; for Jehovah will not hold him guiltless that taketh His name in vain.

8. Remember the sabbath day, to keep it holy.

9. Six days shalt thou labour, and do all thy work:

10. And the seventh day is a sabbath unto Jehovah thy God: thou shalt not do any work, thou, and thy son, and thy daughter, thy manservant, and thy maidservant, and thy beast, and thy stranger that is within thy gates:

11. For in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the sabbath day, and hallowed it.

12. Honour thy father and thy mother: that thy days may be long upon the land which Jehovah thy God giveth thee.

13.* Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour.

14. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, and his manservant, and his maidservant, and his ox, and his ass, and anything that is thy neighbour's.

15. And all the people saw the voices, and the lightnings, and the voice of the trumpet, and the mountain smoking: and the people saw, and they were moved, and stood afar off.

16. And they said unto Moses, Speak thou with us, and we will hear: and let not God speak with us, lest we may die.

17. And Moses said unto the people, Fear not: for God is come to prove you, and that His fear may be before your faces, that ye sin not.

18. And the people stood afar off, and Moses drew near unto the thick darkness where God was.

* The numbering here followed by Swedenborg from the Hebrew and Latin Bible of Schmidius, includes in verse 13, verses 14, 15, and 16, as numbered in our English version.

19. And Jehovah said unto Moses, Thus thou shalt say unto the sons of Israel, Ye have seen that I have talked with you from heaven.

20. Ye shall not make with Me gods of silver, and gods of gold ye shall not make unto you.

21. An altar of the ground thou shalt make unto Me, and shalt sacrifice thereon thy burnt-offerings, and thy thank-offerings, thy flocks, and thy herds: in every place where I cause My name to be remembered I will come unto thee and I will bless thee.

22. And if thou make Me an altar of stone, thou shalt not build it of hewn stones: for if thou lift up thy tool upon it, thou shalt pollute it.

23. Neither shalt thou go up by steps unto Mine altar, that thy nakedness be not discovered thereon.

CONTENTS.

8859. In this chapter the subject in the internal sense is the truths Divine which are to be implanted in the good with those who are of the spiritual church of the Lord. The ten commandments of the decalogue are those truths. The commandments concerning sacrifices and concerning the altar, which follow in this chapter, are the external truths which are of worship.

INTERNAL SENSE.

8860. Verse 1. *And God spake all these words, saying,* signifies truths Divine for those in the heavens and for those on the earths.

8861. *And God spake all these words, saying.* That this signifies truths Divine for those in the heavens and for those on the earths, is evident from the signification of words which God spake, as truths Divine, for the things which God speaks are nothing else than truths. Therefore also truth Divine is called the Word, and the Word is the

Lord, according to John (i. 1), for the reason that the Lord was the Divine truth itself when He was in the world, and afterward when He was glorified became Divine good, and thenceforth all Divine truth proceeds from Him. This Divine truth is light to the angels, which light also is that which illuminates our internal sight, which is of the understanding. This sight, since it does not see natural, 2
but spiritual things, has for objects in the spiritual understanding truths which are called truths of faith, but in the natural understanding it has for objects truths of civil order which relate to what is just, and also truths of moral order which relate to what is reputable, and lastly natural truths which are conclusions from the objects of the external senses, especially of the sight. From this it may be seen in what order truths follow, and that all and each have their origin from truths Divine, which are the internal beginnings of all things. Moreover the forms in which they are have taken their origin therefrom, for these were created to receive and contain. Hence it may be evident what is meant in John by all things being created by the Word (i. 1–3); for truth Divine is the veriest essential and is the only substantial, by which all things are.

8862. By the words which God spake are meant truths Divine for those in the heavens and those on the earths, for the reason that the ten commandments, which are called the decalogue, and the subsequent statutes promulgated and commanded from mount Sinai, are such truths as are not only for those who are in the earths, but also for those who are in the heavens; for all the words, that is, all the truths which are from the Lord, are not only for men, but also at the same time for angels, since they pervade heaven and thus pass to earth. But in the heavens they are not sonorous as in the earths, for in the heavens they are in a spiritual form, but in the earths in a natural form. What is the nature of those things which are in a spiritual form as compared with those which are in a natural form,

is evident from the particulars of the Word in the internal sense and in the external sense. Those in the internal sense are spiritual, but those in the external sense, which is the sense of the letter, are natural. The latter are accommodated to men in the earths, but the former to angels in
2 the heavens. That it is so may be seen from this, that the Word has been sent and thus has passed from the Divine Itself through heaven to earth; and that when it comes to the earth it is truth accommodated to the human race, which is in earthly and corporeal things, but in the heavens is accommodated to angels, who are in spiritual and heavenly things. Because the Word is such, it is in itself holy, for it contains in itself the heavenly and the Divine. This may be manifestly evident from the ten commandments of the decalogue. Every one may know that those commandments are such as have been known everywhere on the earths — as that parents are to be honored, that murder, adultery, and theft are not to be committed, and that no one should bear false witness; consequently that the Israelitish nation might have known these laws from natural light alone; for what nation is there which does not know them? And yet for their promulgation Jehovah Himself came down and promulgated them out of fire which burned even to the heart of heaven. From this it may be evident that those commandments contain in their bosom more things than appear in the letter, namely, such things as are at the same time for the heavens and fill the heavens. All things of the Word are such, because they are from the Divine. From this it is plain whence it is that the Word is holy, and what is meant by the Word's being inspired as to every jot and tittle and as to every little horn (Matt. v. 18: Luke xvi. 17). What therefore the commandments of the decalogue are in the spiritual sense, that is, what they are in the heavens, will be seen in what follows.

8863. Verses 2–7. *I am Jehovah thy God, Which*

brought thee out of the land of Egypt, out of the house of bondmen. Thou shalt have none other gods before My faces. Thou shalt not make unto thee a graven image, nor any likeness of that which is in the heavens above, or that which is in the earth beneath, or that which is in the waters under the earth: thou shalt not bow down thyself unto them, nor serve them: for I Jehovah thy God am a zealous God, visiting the iniquity of the fathers upon the sons, upon the third and upon the fourth generation of them that hate Me; and shewing mercy unto thousands of them that love Me and keep My commandments. Thou shalt not take the name of [Jehovah] thy God in vain; for Jehovah will not hold him guiltless that taketh His name in vain. "I am Jehovah thy God" signifies the Lord as to the Divine Human universally reigning in all things and each of good and truth; "Which brought thee out of the land of Egypt, out of the house of bondmen" signifies liberation by Him from hell. "Thou shalt have none other gods before My faces" signifies that truths must not be thought of from any other source than from the Lord. "Thou shalt not make unto thee a graven image" signifies not from self-intelligence; "nor any likeness" signifies a semblance of those things which are from the Divine; "of that which is in the heavens above, or that which is in the earth beneath" signifies those things which are in spiritual light or those which are in natural light; "or that which is in the waters under the earth" signifies those which are in the sensual corporeal [plane]; "thou shalt not bow down thyself unto them, nor serve them" signifies no Divine worship is to be paid them; "for I Jehovah thy God" signifies the Divine from the Lord in all things and in each thing; "am a zealous God" signifies that falsity and evil are therefrom; "visiting the iniquity of the fathers upon the sons" signifies the prolification of falsity derived from evil in consequence; "upon the third and upon the fourth generation" signifies in a long series and their conjunc-

tion; "of them that hate Me" signifies who absolutely reject the Divine of the Lord; "and shewing mercy unto thousands" signifies good and truth unto them forever; "of them that love Me" signifies who receive the good of love; "and keep My commandments" signifies who receive the truths of faith. "Thou shalt not take the name of [Jehovah] thy God in vain" signifies the profanings and blasphemings of the truth and good of faith; "for Jehovah will not hold him guiltless that taketh His name in vain" signifies that those things cannot be remitted.

8864. *I am Jehovah thy God.* That this signifies the Lord as to the Divine Human universally reigning in all things and each of good and truth, is evident from this, that in the Word no other than the Lord is meant by Jehovah (see n. 1343, 1736, 2921, 3023, 3035, 3448, 5663, 6280, 6281, 6303, 8274), in like manner by Jehovah Zebaoth, by the Lord Jehovih, by Jehovah God (n. 2921, 3023, 3448, 6303); and that the Lord is called Jehovah from the Divine good, which is the Divine *Esse*, but is called God from the Divine truth, which is the Divine *Existere* (n. 6905, also n. 709, 732, 1096, 2586, 2769, 2807, 2822, 3921, 4402). That it is the Divine Human of the Lord which is here meant by Jehovah God, is because the Lord as to this Human is meant in the Word both by Jehovah and by God — the Divine good, which He is even as to the Human, by Jehovah, and the Divine truth, which He is because it proceeds from Him, by God.

2 That the Divine Human of the Lord is meant by Jehovah God, is because the Divine Itself which is in the Lord cannot be seen in heaven and not even perceived, thus cannot be received by faith and love, but the Divine Human only. That the Divine Itself cannot be communicated with angels in heaven, and still less with men on earth, except through the Divine Human, is known in the churches from the words of the Lord in the Evangelists, where He says that

He is the door, that He is the mediator, that no one can come to the Father but by Him, that no one knoweth the Father but He, and that no one hath seen the Father, not even any form of Him. From this it is plain that it is the Lord Who is here meant by Jehovah God. That it is He also Who redeemed the human race and liberated it from hell is likewise known. This is signified by the words which follow — Which brought thee out of the land of Egypt, out of the house of bondmen. From these things it is now plain that Jehovah God Who spake from mount Sinai is the Lord as to the Divine Human. That this is 3
the first thing which is said by the Lord from mount Sinai, is because this ought to reign universally in all things and each that follow; for what is first said, this must be kept in mind in what follows, and must be regarded as universal therein. What is meant by universally reigning shall be seen in what follows. The things said by the Lord are all of them of this nature, namely, that the things first said are to reign in the things which follow, and involve them, and so successively the things that follow in series. The things which follow in this chapter are the commandments of the decalogue, which are internal truths, and then the statutes, which are external truths. In both the internal and the external the Lord must reign as to the Divine Human, for they are from Him and are Himself, since truths which are truths all proceed from Him, and the things which proceed from Him are Himself. That the Lord as to the Divine Human must reign in all things and each of faith is also known in the churches, for it is there taught that without the Lord there is no salvation, and that all the truth and good of faith is from Him. Thus inasmuch as He is the source of faith, He is the faith with man, and if the faith, He is also every truth that is contained in the doctrine of faith, which is from the Word. Therefore also it is that the Lord is called the Word. That the things which pre- 4
cede must reign in the things which follow, and thus in the

series, as said above, is evident from everything which the Lord spake, especially from His prayer, which is called the Lord's prayer. In that prayer all things follow in such a series that they constitute as it were a column increasing from summit to base, in the interiors of which are the things which precede in the series. What is first therein is inmost, and what succeeds in order, this adds itself to the inmost successively and thereby increases. What is inmost reigns universally in those things which are round about, that is, in all things and in each thing, for thereby it is the essential of the existence of all.

8865. What is meant by universally reigning may be evident from what has been said and shown above (see n. 8853–8858), namely, that that is universally reigning with man which is in all things and each of his thought and in all things and each of his will, consequently which constitutes his very mind or life. So reigning must the Lord be with man, for so reigning the Lord is with the angels in heaven, of whom therefore it is said that they are in the Lord. The Lord comes to be reigning when it is not only believed that all good and all truth is from Him, but also when they love it to be so. Angels are not only in the faith, but also in the perception, that it is so. Hence it is that their life is the Lord's life in them; the life of their will is the life of love from the Lord, and the life of their understanding is the life of faith from the Lord. From these things it is plain how it is that the Lord is the all in all of heaven, and that He is heaven. When the Lord universally reigns with a man of the church, as with the angels of heaven, then the Lord is in all the truths and goods of faith with him, as the heart is in all the blood-vessels, inasmuch as these have from it their origin and the
2 blood which is their life. It is further to be known that such spirits and such angels are with a man as is his universal reigning [love]. The reason is that what universally reigns is the *esse* of the life of every one (n. 8853–8858).

All the cheerfulness and all the content which man has, even when he is thinking about other things, is therefrom; for therein the angels and spirits who are with him dwell and as it were have their abode, and their joy flows into man and causes his cheerfulness and content. That such is its source does not come to the perception of the man, because he does not know that his life flows in, nor that the universal reigning [love] constitutes his life, nor that when this reigning love of his life is touched, it is as if the pupil of the eye is touched, with delight when by beautiful objects, and with pain when by ugly objects. It is called universal from this, that it is every single thing in the complex, and thus that which universally reigns is what is in all things and each (see n. 1919, 5949, 6159, 6338, 6482, 6483, 6571, 7648, 8067).

8866. *Which brought thee out of the land of Egypt, out of the house of bondmen.* That this signifies liberation by Him from hell, is evident from the signification of bringing out, as liberation; from the signification of the land of Egypt, as infestations from infernal spirits (see n. 7240, 7278); and from the signification of the house of bondmen, as spiritual captivity (n. 8049). That the house of bondmen is spiritual captivity and also hell, is because it is bondage to be held captive and to be led by those who are in hell, and freedom to be led by the Lord (n. 892, 905, 2870–2875, 2882, 2884, 2892, 2893, 6205, 8209). That they who are of the spiritual church and are represented by the sons of Israel were liberated from hell by the Lord, by His coming into the world and making the Human in Himself Divine, may be seen above (n. 6854, 6914, 7035, 7828, 7932, 8018, 8321).

8867. *Thou shalt have none other gods before My faces.* That this signifies that truths must not be thought of from any other source than from the Lord, is evident from the signification of gods, as truths, and in the opposite sense as falsities (see n. 4402, 4544, 7268, 7873, 8301); and

from the signification of faces, when predicated of God, as love, mercy, peace, good (n. 222, 223, 2434, 5585), thus the Lord Himself, for it is the Lord from Whom these are. That none other gods before My faces signifies that truths must not be thought of from any other source than from the Lord, is also because the Divine Human of the Lord, which is signified by, I am Jehovah thy God, is first spoken of, and therefore holds the first place in order, and must universally reign in the single truths which follow (n. 8864, 8865). Wherefore now are perceived such things as must be avoided, because they would destroy and prevent the universal reign of the Lord, in all and each of the truths contained in the commandments and statutes which were dictated and commanded from mount Sinai. The first thing which would destroy is the thinking of truths from any other source than from the Lord, which is signified by the command to have none other gods before the Lord's face. The rest of the things which would destroy the universal reigning [of the Lord] are contained in the things which follow in order, namely, that they should not make unto themselves a graven image, nor the likeness of anything that is in the heavens, in the earth, or in the waters, and that they should not bow down themselves unto them nor serve them. After this therefore it again follows "for I am Jehovah thy God," by which is signified that the Lord must be in all things and every one.

8868. It must also be briefly told what is meant by truths which are from another source than from the Lord. They are in general those truths in which the Lord is not. The Lord is not in the truths with man when man denies Him and His Divine, and even when he acknowledges Him and still believes that he has good and truth not from Him but from himself, and therefore claims justice as his own. Truths also in which the Lord is not are those which are taken from the Word, especially from the sense of its letter, and are explained in favor of self-dominion

and self-gain. These in themselves are truths because they are from the Word, but they are not truths because they are misinterpreted and thus perverted. They are such as are meant by the Lord by these words in Matthew: *If any man shall say, Lo, here is the Christ, or, There; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; so as to lead astray, if possible, even the elect* (xxiv. 23–26; see n. 3900). And in Luke: *Take heed that ye be not led astray: for many shall come in My name, saying, I am he; and, The time is at hand; go ye not therefore after them* (xxi. 8). Truths which are from the Lord are in the internal form 2
still truths from the Lord. And truths which are not from the Lord only appear truths in the external form, but not in the internal form, for within they are either empty, or false, or evil. Truth to be truth must have life in it; for truth without life is not the truth of faith with man, and life is from no other source than from good, that is, through good from the Lord. If therefore the Lord is not in truth, it is truth without life, thus not truth; but if falsity is in it, or evil, the truth itself in man is falsity or evil; for what is within, this constitutes the essence, and also in the other life shines through the external. From these things it may now be evident how it is to be understood that truths must not be thought of from any other source than from the Lord. Inasmuch as few know how it 3
is with truths which in the internal form are truths, thus which live from the Lord, something shall be said concerning these from experience. In the other life it is manifestly perceived from every one who speaks there what lies hidden within the words of his speech, as whether it is closed within or whether it is open, also what kind of affection there is therein. If affection for good be therein, it is inwardly soft; if affection for evil, it is inwardly hard, and so on. With the angels of heaven all things of their speech are open even to the Lord, and this is both clearly per-

ceived and is also heard from its softness and quality. Hence also it is known what lies hidden within truths, whether the Lord or not. Truths in which the Lord is are truths which are alive, but truths in which the Lord is not are truths which are not alive. Those which are alive are truths of faith from love to the Lord and from charity toward the neighbor. Those which are not alive are not truths, because inwardly in them is self-love and the love of the world. Spirits and angels in the other life may hereby be discerned, for every one has truths according to his life, that is, according to what universally reigns in him.

8869. *Thou shalt not make unto thee a graven image.* That this signifies not from self-intelligence, is evident from the signification of a graven image, as that which is not from the Lord, but from the proprium of man. What is from the intellectual proprium is signified by a graven image, and what is from the voluntary proprium is signified by a molten image. To have either the one or the other for a god, or to worship it, is to love above all things all that which proceeds from self. They who do this do not at all believe that anything of intelligence and wisdom flows in from the Divine, for they attribute all things to themselves; other things which befall them they refer to fortune or to chance. They totally deny the Divine providence in such things. They suppose that if there be anything of Deity present, it is in the order of nature, to which they ascribe all things. They say indeed with their mouth that some Creator God has impressed these things upon nature, but still in their heart they deny any God above nature. Such are they who from the heart attribute everything to themselves and to their own prudence and intelligence, and nothing to the Divine; and those of them who love themselves, worship what belongs to themselves and desire also to be worshipped by others, yea, as gods, and would openly desire it if the church did not forbid.

These are the formers of graven images, and the graven images themselves are what they hatch from the proprium and desire to be worshipped as Divine. That these things 2
are signified in the Word by graven images, is evident from the passages where they are mentioned — as in Jeremiah: *Every man is become brutish from knowledge; every goldsmith is put to shame by his graven image: for his molten image is falsehood, and there is no breath in them* (x. 14; li. 17). Inasmuch as by a graven image is signified that which does not proceed from the Lord but from self-intelligence, therefore it is said, Every man is become brutish from knowledge, and every goldsmith is put to shame by his graven image; and since in those things that are hatched from self-intelligence there is nothing of spiritual life, which is solely from the Lord, therefore it is also said, and there is no breath in them. In Habakkuk: *What* 3
profiteth the graven image that the maker thereof hath graven it; the molten image, and the teacher of a lie, that the maker trusteth to his imagination therein, to make dumb gods? . . . there is no breath in the midst of it (ii. 18, 19). Here the graven image stands for those things which are hatched from self-intelligence, wherein there is nothing of life from the Lord. In Jeremiah: *A drought is* 4
upon her waters, and they shall be dried up: for it is a land of graven images, and they glory in terrors. Therefore the ziim dwell with the iim, and the daughters of the owl dwell therein (l. 38, 39) — speaking of Chaldæa and Babel; a drought upon the waters and they shall be dried up, means truths wherein there is nothing of life; the ziim and the iim and the daughters of the owl dwelling therein, are evils and falsities, thus those things which are of death within; therefore it is that they are called a land of graven images. In Isaiah: *They that fashion a graven image are* 5
all of them vanity; and their delectable things shall not profit: and their own witnesses, they see not nor know (xliv. 9–11) — where they that fashion a graven image,

stand for those who hatch out doctrines which are not grounded in truths from the Word, but in self-intelligence, of which doctrines it is said that their delectable things do not profit, and that they see not nor know. In what follows (verses 12–16 of that chapter) is described the art of conceiving and of hatching by reasonings from self-intelligence things which they desire should be acknowledged as Divine, of which things it is thus finally said: *The residue thereof he maketh a god, even his graven image: he worshippeth it, he falleth down unto it. . . . Yet they know not, neither do they understand: and their eyes do not see, that their hearts may not understand* (verses 17, 18). That they know not and understand not and see not means that truths and goods are not within, for all things which go forth from self-intelligence are not inwardly truths and goods, but falsities and evils, since they proceed from man's proprium, and that this at its root is evil may be seen above (n. 210, 215, 694, 874–876, 987, 1023, 1044,
6 1047, 1581, 3812, 4328, 5660, 5786, 8480). Again in the same: *To whom will ye liken God? or what likeness will ye compare unto Him? The graven image, a workman melteth it, and the goldsmith spreadeth it over with gold, and casteth silver chains. He that is impoverished for an oblation chooseth wood that will not rot; he seeketh unto him a cunning workman to prepare a graven image that shall not be moved* (xl. 18–20). The graven image which the workman melteth stands for false doctrine which is from the proprium; the goldsmith spreading it over with gold and casting silver chains, for the construction of reasonings that the falsities of doctrines may appear as
7 truths. Again: *I Jehovah have called thee in justice . . . to open the blind eyes, to bring out the bound from the prison, and them that sit in darkness out of the prison-house. I am Jehovah; that is My name: and My glory will I not give to another, neither My praise unto graven images* (xlii. 6–8). This is said of the Lord, that He is

Jehovah and that from Him is all wisdom and none from man. That it is said of the Lord is plain; that Hē is Jehovah there is also plain, for it is said that Jehovah called Him in justice, and then, I am Jehovah; this is My name: and My glory will I not give to another. That from Him is all wisdom of life is signified by His opening the blind eyes, and bringing out the bound from the prison, and them that sit in darkness out of the prison-house; that nothing of wisdom is from man is signified by His not giving His praise unto graven images. By graven images 8
are also signified the things of self-intelligence in the following passages: *And there cometh a chariot of a man, a pair of horsemen. And he answered and said, Babylon is fallen; and all the graven images he hath broken unto the ground* (Isa. xxi. 9). Again: *And ye shall defile the overlaying of thy graven images of silver, and the plating of thy molten images of gold: thou shalt scatter them as a menstruous cloth; it shall be called dung* (Isa. xxx. 22). In Jeremiah: *Why have they provoked Me to anger with their graven images, with vanities of strangers* (viii. 19). In Hosea: *They have called themselves, so they went for the sake of themselves; they sacrifice unto Baalim, and burn incense unto graven images* (xi. 2). And in Moses: *Cursed be the man that maketh a graven or molten image, an abomination unto Jehovah, the work of the hands of the craftsman* (Deut. xxvii. 15).

8870. *Nor any likeness.* That this signifies a semblance of those things which are from the Divine, is evident from the signification of a likeness, as a semblance. That it is a semblance of those things which are from the Divine is plain from what precedes and from what follows — from what precedes, that they shall have none other gods before the face of Jehovah God and that they shall not make unto themselves a graven image, by which words are signified truths from another source than from the Divine, and yet which are made to appear like them; and from what fol-

lows, namely, that is in the heavens, or that is in the earth, or that is in the waters, whereby are meant such things as
2 are from the Divine everywhere. It must here be told what is meant by a semblance of those things which are from the Divine, because those things are treated of in what follows of this verse and in the beginning of the following verse. Semblances of those things which are from the Divine are made by men when they speak Divine things with the mouth and also in act do such things as are commanded by the Divine, and thus induce a belief that they are in good and truth, when yet at heart they think altogether otherwise and will nothing but evil: such are dissemblers, hypocrites, and the deceitful, and these are they who make semblances of those things which are from the Divine. In the other life evil spirits make semblances of those things which are from the Divine, when they put a likeness and appearance upon externals in which within there is nothing of the Divine. Dissemblers, hypocrites, and the deceitful learn to do this in the other life, and in general all who from frequent use have contracted a habit of speaking otherwise than they think and of doing otherwise than they will. Some by such practices are desirous to acquire reputation, that they may seem good and thereby deceive; some that they may acquire authority.
3 Moreover such things are there abuses of correspondences. But the externals are successively taken away from them, whereby they have made a pretence of such things as are of charity and faith, so that they come to act from their own nature acquired in the world, and no more from any pretence or hypocrisy. They who are of this character, and who apperceive that the externals are to be taken away from them, say that if the externals were left remaining to them they would be able to converse with their associates in the other life and apparently do good acts just as formerly in the world. But this cannot be allowed, because by the externals which are apparently good they

would communicate in some measure with heaven, that is, with those who are in the borders there and are simple, who correspond to the cuticles in the Greatest Man; while by their internals they would communicate with the hells. And since the evils which are within rule, inasmuch as they are of the will, and the goods pretended in externals serve the evil for acquiring dominion, therefore it is contrary to Divine order itself to allow them the license of acting with pretence and hypocrisy as in the world. Wherefore such things are taken away from them, and they are let back into the very evil of their own will.

8871. *Of that which is in the heavens above, or that which is in the earth beneath.* That this signifies of those things which are in spiritual light or of those which are in natural light, is evident from the signification of a likeness of those things which are in the heavens above, as those things which appear and are seen in spiritual light, all which objects have reference to good and truth and are of faith, of charity toward the neighbor, and of love to the Lord — to feign and pretend these things is to make a likeness of the things which are in the heavens above; and from the signification of a likeness of those things which are in the earth beneath, as those things which appear and are seen in natural light, which are such as have reference to civil and moral good and truth — to feign and pretend these things is to make a likeness of those things which are in the earth beneath. In the sense of the letter are meant such things as appear in heaven, as the sun, the moon, the stars, and such things as appear on the earth, as animals of various kinds, both flying, walking, and creeping; but in the internal sense are meant such things as are signified by these, all of which have reference to good and truth, as was said above. These things are further described in 2
Moses in these words: *Lest ye make you a graven image in the form of any likeness, the figure of male or female, the figure of any beast that is on the earth, the figure of any*

winged fowl that flieth under heaven, the figure of any thing that creepeth on the earth, of any fish that is in the waters under the earth: and lest thou lift up thine eyes unto heaven, and see the sun, and the moon, and the stars, all the host of heaven, and thou be impelled, and bow down unto them, and serve them. . . . Take heed unto yourselves, lest ye forget the covenant of Jehovah your God, which He made with you, and make you a graven image of any figure. For Jehovah thy God is a devouring fire, a zealous God. When ye shall beget sons, and sons' sons, and ye shall have been long in the land, and shall corrupt yourselves, and make a graven image of any figure . . . I call heaven and earth to witness against you this day, that perishing ye shall soon perish from off the land. . . . Jehovah shall scatter you among the peoples . . . and there ye shall serve gods, the work of man's hands, wood and stone

3 (Deut. iv. 16–19; 23–28). It was so severely prohibited to make a likeness of anything in the heavens and on the earth, chiefly for the reason that that people, which was descended from Jacob, was most prone to worship external things. The cause was that they were not willing to know anything about the internals of the church, which are of faith and love to the Lord and of charity toward the neighbor. Therefore if it had been allowed them to make likenesses of things, they would then have bowed themselves down to them and worshipped them as gods — as is very manifest from the golden calf which they made for themselves in the midst of so many miracles, and also from their frequent apostasy from Divine worship to idolatrous worship. Nevertheless in the internal sense such things as these are not meant, but the things which have been set forth above.

8872. *Or that which is in the waters under the earth.* That this signifies such things as are in the sensual corporeal plane, is evident from the signification of a likeness of those things which are in the waters under the earth, as the

things which are below those that are in natural light, and that these things are such as are in the sensual corporeal plane is manifest from the successive degrees of the light that belongs to the intellectual in man. In the first degree in man are those things which are in spiritual light, which are signified by those that are in the heavens above. In the second degree are those which are in natural light, which are signified by those that are in the earth beneath. And in the third degree are those which are in the sensual corporeal plane, which are signified by those that are in the waters under the earth. What and of what quality the sensual corporeal is, may be seen above (n. 5084, 5089, 5094, 5125, 5128, 5580, 5767, 6183, 6201, 6310–6316, 6318, 6598, 6612, 6614, 6622, 6624, 6844, 6845, 6948, 6949, 7442, 7693). To the sensual corporeal have reference matters of knowledge which arise most immediately from the experience of the external senses and their enjoyments. These knowledges and their enjoyments with the good are good because they are applied to good ends, but with the evil they are evil because they are applied to evil ends. To deceive by means of these, as is done by dissemblers, hypocrites, and the deceitful, is to make a likeness of such things as are in the waters under the earth.

8873. *Thou shalt not bow down thyself unto them, nor serve them.* That this signifies no Divine worship is to be paid them, is evident from the signification of bowing down one's self, as humiliation (see n. 2153, 5682, 6266, 7068); and from the signification of serving, as submission (n. 5164). That it means Divine worship is because humiliation and submission are essentials of worship, for worship without them is not worship, but gesture in imitation of those who are in the truth of worship; in which gesture there is nothing of life, for life from the Lord flows in only into a humble and submissive heart, since such a heart is adapted to receive. The reason for this is that when the heart is truly humble, nothing of self-love and of love of

the world stands in the way. That both expressions are used, is because bowing down signifies worship from the good of love, and serving signifies worship from the truth of faith.

8874. *For I Jehovah thy God.* That this signifies the Divine from the Lord in all things and in each thing, is evident from what was unfolded above (n. 8864, 8865).

8875. *Am a zealous God.* That this signifies that falsity and evil are therefrom, is evident from this, that a zealous God in the genuine sense is the Divine truth of the Divine good, for the name God is predicated of truth (n. 2586, 2769, 2807, 2822, 3921, 4287, 4402, 7010, 7268, 8301), and zealous is predicated of good — as will be seen below. But a zealous God in respect to those who do not receive the Divine truth of the Divine good of the Lord means falsity and evil; for they who are in the opposite perceive Divine truth as falsity and Divine good as evil; every one indeed sees things from his own quality. Therefore the zeal of the Lord, which in itself is love and pity, appears to them as anger; for when the Lord out of love and mercy protects His own in heaven, they who are in evil are indignant and angry against the good, and rush into the sphere where the Divine truth and Divine good are, with attempt to destroy those who are there, and then the Divine truth of the Divine good operates upon them and makes them feel torments such as are in hell. Consequently they attribute wrath and anger to the Divine, and even all evil, when yet in the Divine there is nothing at all of anger and nothing at all of evil, but pure clemency and mercy. From this it is plain why zealous signifies falsity and evil, and zeal signifies anger. See what was shown above on these subjects, namely, that wrath and anger are attributed to the Lord, when yet they belong to those who are in evil, or who are in anger against the Divine (see n. 5798, 6997, 8284, 8483). That evils, punishments, and vastations in like manner are attributed to the Lord, when

yet in the Lord there is nothing but love and mercy, may be seen above (n. 2447, 6071, 6559, 6991, 6997, 7533, 7632, 7643, 7679, 7710, 7877, 7926, 8214, 8223, 8226–8228, 8282, 8632); also that the evil devastate themselves and cast themselves into damnation and hell by attempting to destroy what is good and true (n. 7643, 7679, 7710, 7926, 7989), as also that the Lord appears to every one according to his quality (n. 1861, 6832, 8197). That the zeal of the Lord is love and mercy, and that when the Lord protects the good against the evil, it appears as hostility and also as anger, is evident from the following passages in the Word — that the zeal of the Lord is love and mercy, in Isaiah: *Look down from the heavens, and behold from the habitation of Thy holiness and of Thy glory: where is Thy zeal and Thy mighty acts? the yearning of Thy bowels and Thy compassions have restrained themselves toward me* (lxiii. 15) — where zeal stands for mercy, which is the yearning of the bowels and is predicated of good; for it is said Thy zeal and Thy mighty acts, where zeal is said of good and mighty acts is said of truth; in like manner the yearning of the bowels is said of good and compassions is said of truth; so likewise the habitation of holiness stands for the heaven where they are who are of the celestial kingdom, and the habitation of glory for the heaven where they are who are of the spiritual kingdom. Thus also it is plain that in the Word where mention is made of good, mention is also made of truth, on account of the heavenly marriage, which is of good and truth, in everything of the Word, as in the case of the two names of the Lord, Jesus and Christ, which signify the Divine marriage that is in the Lord (n. 683, 793, 801, 2516, 4138, 5138, 5502, 6343, 7945, 8339). Again in the same prophet: *Unto us a child is born, unto us a son is given; and the government shall be upon His shoulder, and His name shall be called, Wonderful, Counsellor, God, Mighty, Father of Eternity, Prince of Peace. Of the in-*

crease of His government and peace there shall be no end. . . . The zeal of Jehovah shall perform this (ix. 6, 7). This is said of the Lord and of His coming; the zeal of Jehovah shall perform this, means that He will do it from ardent love of saving the human race. Again: *Out of Jerusalem shall go forth a remnant, and out of mount Zion they that shall escape. The zeal of Jehovah shall perform this* (xxxvii. 32). The zeal of Jehovah shall perform this, means that He will do it from love and mercy. In Ezekiel: *Thus saith the Lord Jehovah: Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel; and I will be zealous for the name of My holiness* (xxxix. 25) — where being zealous means having mercy. And in David: *The zeal of Thy house hath eaten me up* (Ps. lxix. 9) — speaking of the Lord; the zeal of the house of Jehovah stands for His love toward those who receive good and truth, for they are the house of Jehovah. That the zeal or mercy of the Lord when it protects the good appears as hostility, is manifest in Isaiah: *Jehovah shall go forth as a mighty man; He shall stir up zeal like a man of war: He shall cry, yea, He shall shout aloud. . . . He shall prevail over His enemies* (xlii. 13). In Joel: *Jehovah shall be zealous for His land, and have pity on His people* (ii. 18). That the zeal of the Lord is called anger and fury because mercy so appears to the evil, is manifest in Moses: *Ye shall not go after other gods, of the gods of the peoples which are round about you; for Jehovah thy God in the midst of thee is a zealous God; lest the anger of Jehovah thy God be kindled against thee, and He destroy thee from off the face of the earth* (Deut. vi. 14, 15). Again: *They provoked Him to zeal with strange gods, with abominations rendered they Him angry. They sacrificed unto demons. . . . They have moved Me to zeal with that which is not God; they have provoked Me to anger with their vanities* (Deut. xxxii. 16, 17, 21). And in Ezekiel: *When Mine anger shall be spent, and I shall make My fury*

to rest upon them, it shall repent Me : that they may know that I Jehovah have spoken in My zeal, when I shall have accomplished My fury upon them (v. 13). And in Zechariah : *The angel of Jehovah with me said unto me, Cry thou, saying, Thus saith Jehovah of hosts : I have been zealous for Jerusalem and for Zion with a great zeal. For I am very sore displeased with the nations that are at ease* (i. 14, 15 ; viii. 2). And in Zephaniah : *I will pour upon them Mine indignation, all the fury of Mine anger ; for all the earth shall be devoured with the fire of My zeal* (iii. 8). In Moses : *Jehovah will not be pleased to pardon him, but then the anger of Jehovah and His zeal shall smoke against that man, and all the curse . . . shall lie upon him* (Deut. xxix. 20). And in David : *How long, O Jehovah, wilt Thou be angry for ever ? Shall Thy zeal burn like a fire ? Pour out Thy anger upon the nations that know Thee not* (Ps. lxxix. 5, 6). In like manner the zeal of Jehovah is described as anger in other passages (Ps. xxxviii. 1 : Ezek. xvi. 42 ; xxiii. 25 ; xxxviii. 19). From these examples it may be evident what is meant by the zeal of Jehovah, and what by a zealous God — namely, that in the genuine sense are meant love and mercy, but in a sense not genuine, such as is seen by those who are in evils and falsities, anger and vastation are signified. It is to be known that Jehovah, that is, the Lord, is especially called zealous or an avenger, when that is brought to naught which ought universally to reign with the man of the church, namely, the Divine, for this is above all things to be loved, or to be regarded, or to be feared. When this is corrupted or destroyed, then instead of heavenly light mere thick darkness usurps its place, for there is no longer any inflow of this light from the Divine, because there is no reception. For this reason it is said, *I am Jehovah thy God, a zealous God, visiting the iniquity of the fathers upon the sons, upon the third and upon the fourth generation of them that hate Me*, and this in case they worshipped other

gods or made unto themselves a graven image or likenesses; for these things destroy the Divine which ought universally to reign. Therefore it is declared in like manner in other passages in Moses — *Take heed . . . lest ye make you a graven image of any form, for Jehovah God is a devouring fire, a zealous God* (Deut. iv. 23, 24); and again, *Thou shalt worship no other God: for Jehovah, whose name is Zealous, He is zealous* (Exod. xxxiv. 14). This was so severely prohibited in the case of the Israelitish nation because the worship of other gods, of graven images and likenesses, was destructive of every representative of the church among them; for in heaven Jehovah, that is, the Lord, universally reigns, His Divine fills all things there and makes the life of all. If anything were worshipped instead of the Divine, every representative would have perished, and thus all communication with heaven.

8876. *Visiting the iniquity of the fathers upon the sons.* That this signifies the prolification of falsity derived from evil in consequence, is evident from the signification of visiting the iniquity of the fathers, as the prolification of evils — that visiting means prolification is because the state of those who entirely reject from themselves the Divine is here described, who therefore are no longer receptions of good but of evil, and this continually, since evil with such is continually increasing, and this is prolification — that father stands for good, and in the opposite sense evil, may be seen above (n. 3703, 5902, 6050, 7833, 7834); and from the signification of sons, as truths (n. 1147, 2623, 3373), therefore in the opposite sense falsities. In the sense nearest the letter, by visiting the iniquity of the fathers upon the sons is not meant that the sons suffer the punishment of the iniquity of their fathers, for this is contrary to the Divine (Deut. xxiv. 16), but that the evil of the fathers increases, and thus is by heredity passed down into the children, and that thereby there is an accumulation of evil successively (n. 2910, 3701, 4317,

8550, 8551). But in the spiritual sense by fathers are not meant fathers, but evils, nor by sons are meant sons, but falsities; therefore by the above words is signified the prolification of falsity derived from evil continually.

8877. *Upon the third and upon the fourth generation.* That this signifies in a long series and the conjunction thereof, is evident from the signification of three, as what is full from beginning to end (see n. 2788, 4495, 7715), thus what is in a long series, and therefore sons of the third generation are falsities in a long series—that sons are falsities may be seen just above (n. 8876); and from the signification of four, as conjunction, in like manner as two (n. 1686, 5194, 8423); therefore sons of the fourth generation are falsities conjoined in a long series. That this is the signification of sons of the third and fourth generation must needs appear as a paradox or foreign to the sense of the Word; but it is to be known that numbers do not signify numbers in the internal sense, but things (n. 482, 487, 575, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 4495, 4670, 5265, 6175).

8878. *Of them that hate Me.* That this signifies who absolutely reject the Divine of the Lord, is evident from the signification of them that hate God, as those who are in evil and thence in falsity, for these are they who reject the Divine of the Lord, and so far as they are in evil and thence in falsity, so far they not only reject it, but also hold it in hatred. That it is the Divine of the Lord which they reject, is because they who are in evil are not in heavenly light, but in natural light, and at length in sensual light which is from the corporeal. From this light they cannot at all see the Human of the Lord otherwise than human, for they cannot perceive what the Divine Human is, because they have an idea altogether vacuous and empty concerning the Divine. If they are told that the Divine Itself is Divine love, and that the Divine love is the *esse* of all life, and that the Lord from conception was that love,

which was thus the inmost *esse* of His life, thus Jehovah, and that to the likeness of this He glorified His Human, that is, made it Divine, these things may indeed in some measure be apprehended by those who have some strength of intellectual acumen, but still are not believed by them; for when they descend from the intellectual light in which they then are, into their own natural and sensual light, they fall into mere thick darkness concerning this truth, and thence into denial.

8879. *And shewing mercy unto thousands.* That this signifies good and truth unto them forever, is evident from the signification of mercy, as influx of good and truth from the Lord and thence spiritual life, which is given by means of regeneration (see n. 6180, 6307), for by the Lord out of mercy are given such things as are of eternal life and happiness; and from the signification of a thousand, as very much, and when it is said of the Divine mercy, as forever (n. 2575, 8715).

8880. *Of them that love Me.* That this signifies who receive the good of love, is evident from the signification of loving Jehovah, that is, the Lord, as receiving the good of love, since they who love the Lord do not love from themselves but from the Lord; for all good flows in from Him, and they love who desist from evil, inasmuch as evil opposes and rejects the influx of good from the Lord. Wherefore when evil has been removed, good is received which is continually present from the Lord and endeavoring to enter.

8881. *And keep My commandments.* That this signifies who receive the truths of faith, is evident from the signification of commandments, as truths of faith (n. 3382, 8362). That keeping them is receiving, is because the truths which are called truths of faith, in order that they may be of faith and may be living with man, also flow in from the Lord. They are learned indeed by man and stored up in the memory, but so long as man does not will

them and hence does not do them, they do not become living. But when they are brought forth from the memory and are insinuated through the intellectual into the will, that is, by thought into affection and thence into act, they then become living and are truths of faith. This is effected by the Lord, when man desists from evils — as was said just above (n. 8880).

8882. *Thou shalt not take the name of* [*Jehovah*] *thy God in vain.** That this signifies the profanations and blasphemings of the truth and good of faith, is evident from the signification of the name of God, as all in the complex by which the Lord is worshipped, thus all the truth and good of faith (see n. 2724, 3006, 6674); and from the signification of taking in vain, as profaning and blaspheming. By taking the name of God in vain is specially signified turning truth into evil, that is, believing that it is truth and still living in evil; and it is also turning good into falsity, that is, living holily and yet not believing. Each is profanation (n. 4601), for believing is of the understanding and living is of the will; and therefore in those who believe otherwise than they live, the thought and will are divided. But because the will continually flows into the understanding, for the understanding is the form of the will, that is, the will manifests itself there in light, therefore it is that when a man believes one way and lives another, truth and evil, or good and falsity are conjoined, thus what is of heaven with man is conjoined with what is of hell. This conjunction cannot be dissolved and thereby man be made sound, except by a pulling asunder which carries away with it everything of spiritual life. Wherefore such are let into a hell the most grievous of all, where they are direfully tormented. This is what is meant by the words of the Lord in Matthew: *Every sin and blasphemy shall be*

* Here *in vanum*, but in the Chapter and in 8863 *ad vanum*, which may be better rendered with the marginal reading of the Revised Version, "for vanity or falsehood."

forgiven unto men; but the blasphemy against the Spirit shall not be forgiven unto men. Whosoever shall speak a word against the Son of Man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this age, nor in that which is to come (xii. 31, 32). Also by these words in Luke: *When the unclean spirit is gone out of a man, he passeth through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he is come, he findeth it swept and garnished. Then goeth he, and taketh seven other spirits more wicked than himself; and they enter in and dwell there: and the last state of that man becometh worse than the first* (xi. 24–26). By these words is described the profanation of truth from the Lord, by the unclean spirit when he goeth out is meant the acknowledgment and faith of truth, by the house swept is meant a life contrary to truths, by his return with seven other spirits a state of profanation. These are the things which are signified by taking the name of God in vain. That such a state with man cannot be cured, thus cannot be remitted, is signified also by the words which immediately follow, namely, *Jehovah will not hold him guiltless that taketh His name in vain*, by which is meant that it cannot be remitted. For further information concerning the nature of profanation and who are guilty of it, see above (n. 593, 1003, 1008, 1010, 1059, 1327, 1328, 2051, 2426, 3398, 3399, 3402, 3489, 6348, 6595, 6959, 6963, 6971, 8394). By taking the name of God in vain is also signified blaspheming, which is done when those things which are of the Word or of the doctrine of faith, thus which are holy, are regarded with derision and are brought down to what is unclean and earthly, and thus defiled (see n. 4050, 5390). But by taking the name of God in vain, in respect to the Israelitish nation which did not acknowledge any good and truth of faith — signified by the name of God — is meant the applying of the name of Jehovah,

and also of the commandments and statutes which were commanded them, to the worship of idols — as they did in the wilderness to the worship of the golden calf, unto which they not only offered burnt offerings and sacrifices and ate of the things sanctified thereby, but they also called the day of its celebration the feast of Jehovah — as is written in Moses: *Aaron made of the gold a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw it, he built an altar before it; and made proclamation, and said, To-morrow shall be a feast to Jehovah. And they rose up early on the morrow, and offered burnt offerings and brought offerings of thanksgiving* (Exod. xxxii. 4–6). That to those who thus took the name of Jehovah God in vain it could not be remitted, which is signified by their not being held guiltless, is evident from the words of Jehovah to Moses at that time concerning them, namely: *Whosoever hath sinned against Me, him will I blot out of My book. Nevertheless go, lead this people unto the place of which I have spoken unto thee . . . but in the day when I visit, I will visit their sin upon them* (verses 33 and 34).

8883. *For Jehovah will not hold him guiltless that taketh His name in vain.* That this signifies that those things cannot be remitted, is evident from what has been shown just above (n. 8882).

8884. Verses 8–11. *Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: and the seventh day is a sabbath unto Jehovah thy God: thou shalt not do any work, thou, and thy son, and thy daughter, thy manservant, and thy maidservant, and thy beast, and thy stranger that is within thy gates: for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the sabbath day, and hallowed it.* "Remember" signifies what is perpetual in the thought; "the sabbath day" signifies in the supreme sense the union of the Divine Itself and the

Divine Human of the Lord, in the internal sense the conjunction of the Divine Human with the heavens, thus heaven, and so the marriage of good and truth there; "to keep it holy" signifies no profanation in any manner. "Six days shalt thou labour, and do all thy work" signifies the combat which precedes and prepares for that marriage; "and the seventh day is a sabbath unto Jehovah thy God" signifies good implanted and thus marriage; "thou shalt not do any work, thou, and thy son, and thy daughter, thy manservant, and thy maidservant, and thy beast, and thy stranger that is within thy gates" signifies that in such case heaven and blessedness are to all and each of the things in the internal and in the external of man; "for in six days Jehovah made heaven and earth, the sea," signifies the regeneration and vivification of those things which are in the internal and in the external man; "and all that in them is" signifies of all things therein; "and rested the seventh day" signifies that then there is peace and the good of love; "wherefore Jehovah blessed the sabbath * day" signifies that then is the heavenly marriage from the Lord; "and hallowed it" signifies that it cannot in any wise be violated.

8885. *Remember.* That this signifies what is perpetual in the thought, is evident from the signification of remembering, when said of such a thing as must not in any wise be forgotten, as what is perpetual in the thought. That is perpetual in the thought which universally reigns there; and that universally reigns with man which is perpetually in his thought, even when he is meditating on other things, or is engaged in business affairs. The thought of man involves many things together, for it is the form of many things which have entered successively. Those things which come to manifest perception are at the time in the midst and thus in the light of the internal sight, while all other things are then at the sides round about. Those

* The Latin has *septimo;* see also n. 8894.

which are in the circumference are in obscurity, and are not manifested except when such objects occur as they are connected with. But the things which are still more remote and are not on the same plane but tend downward, are such as the man has rejected and holds in aversion. Such things are evils and falsities with the good, and goods and truths with the evil. In the thought itself of man are 2
those things which are perpetually there, that is, which universally reign there, which are his inmosts. From these man regards those things which are not perpetually there, that is, those things which do not yet universally reign, as outside of himself, and also as beneath himself, and as not yet in affinity, from which he can then choose and adjoin to himself those things which agree with the inmost, from the adjunction and final consociation of which the inmost things, that is, those which universally reign, are strengthened. This is effected by new truths with the good, and by new falsities, or by wrong applications of truths, with the evil. It is further to be known that that which uni- 3
versally reigns is what has been insinuated into the will itself, for the will itself is the inmost of man, because it is formed from his love. For whatever man loves, this he wills, and what he loves above all things, this he inmostly wills. But the understanding serves to manifest before others the things which man wills, that is, which he loves, and serves also to bend the wills of others by ideas variously formed to condescension. When this is the case, love or affection flows from the will into the intellectual ideas also, and by a certain kind of inspiration vivifies and moves them. These intellectual ideas with the good make one with affections which are of the will; but it is otherwise with the evil, for with these the thought and the will inmostly indeed agree, since the evil which the will wills, this the understanding thinks, as falsity agreeing with evil; but this agreement does not appear before men in the world, for from childhood the evil learn to speak one

thing while they think another, and to do one thing while they will another; in a word they learn to separate their interior man from their exterior, and in this latter to form another will and also another thought different from what is in the interior, and thus by the exterior to make a pretence of good altogether contrary to the interior, which at the same instant wills evil and also unperceived thinks it. But the quality of the interior will and thought is manifest in the other life as in clear light, for in that life externals are removed and internals are laid bare.

8886. *The sabbath day.* That this signifies in the supreme sense the union of the Divine [Itself] and the Divine Human of the Lord, in the internal sense the conjunction of the Divine Human with the heavens, thus heaven, and so the marriage of good and truth there, is evident from what was shown before (n. 8495). Because such things are signified by the sabbath, therefore in the representative church it was most holy, and what was to be perpetually thought of, that is, what was to reign universally. That this makes the life of man, may be seen above (n. 8853–8858, 8885). The Israelitish nation indeed did not think about the union of the Divine and the Divine Human of the Lord, nor about His union with heaven, nor about the conjunction of good and truth in heaven, which things were signified by the sabbath, because they were altogether in externals without an internal. But they were enjoined to keep the sabbath most holy, in order that in heaven those Divine and heavenly things might be represented. How it was with them, is plain from what was shown above concerning that nation and concerning the representative of a church therewith (n. 3147, 3479, 3480, 3881, 4208, 4281, 4288, 4289, 4293, 4307, 4444, 4580, 4680, 4825, 4844, 4847, 4899, 4912, 6304, 6306, 7048, 7051, 8301).

8887. *To keep it holy.* That this signifies no profanation in any manner, is evident from what was commanded

concerning the sabbath, as before shown (n. 8495), and from what here follows concerning the sanctification of the sabbath, namely: *Six days shalt thou labour, and do [all] thy work: and the seventh day is a sabbath unto Jehovah thy God: thou shalt not do any work, thou, and thy son, and thy daughter . . . and thy stranger that is within thy gates: for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the sabbath day, and hallowed it.* From these words it is evident that by keeping the sabbath holy is signified not to violate it in any manner; but in the internal sense that those things which are signified by the sabbath are not to be violated in any manner, namely, the union of the Divine essence of the Lord with His Human essence, also the union of this with the heavens, and the conjunction therefrom of good and truth in the heavens (see n. 8886); for if these things are violated, spiritual life perishes with that man and his life becomes merely natural and afterward sensual; and then falsity is seized upon in the place of truth and evil in the place of good, for falsity and evil then universally reign with him.

8888. *Six days shalt thou labour, and do all thy work.* That this signifies the combat which precedes and prepares for that marriage, is evident from the signification of six days, as states of combat — that six stands for combat may be seen above (n. 720, 737, 900), and days for states (n. 23, 487, 488, 493, 2788, 4850, 5672, 5962, 6110, 8426); and from the signification of laboring and doing one's work, as doing those things which are necessary to life, here those which are of spiritual life, that is, life in heaven. Moreover by the combat which precedes and 2
prepares for the heavenly marriage is meant spiritual combat or temptation; for man before he enters into the heavenly marriage, that is, before he is regenerated, is in combat against the evils and falsities in himself, since these must be removed before truth and good which are from the

Lord can be received. These evils and falsities are removed by the truths of faith, for by them man not only learns what good is, but is led also to good. This state is the first state of the man who is being regenerated, and is called the state which precedes and prepares for the heavenly marriage. But when man is in good and by good is led of the Lord, then he is in the heavenly marriage, thus in heaven, for the heavenly marriage is heaven. The former state is what is signified by the six days which precede the seventh, and the latter state by the seventh day: concerning these two states with man, see what has been said above (n. 7923, 8505, 8506, 8510, 8512, 8516, 8539,
3 8643, 8648, 8658, 8685, 8690, 8701, 8722). Because by the sabbath is signified the heavenly marriage, that is, heaven, therefore the kingdom of the Lord in the heavens is called a perpetual sabbath, thus a perpetual rest and peace, and there are no longer there six days of labor.

8889. *And the seventh day is a sabbath unto Jehovah thy God.* That this signifies good implanted and thus marriage, is evident from the signification of the sabbath, as the heavenly marriage (see above, n. 8886), thus good implanted by means of truths and afterward formed from them: for good with man is not spiritual good until it has been formed from truths; and when it has been so formed, then is the heavenly marriage, for this is the conjunction of good and truth and is heaven itself with man. Therefore also it is that the seventh day signifies a holy state. That day is state may be seen above (n. 8888), and that seven is what is holy (n. 395, 433, 716, 881, 5265).

8890. *Thou shalt not do any work, thou, and thy son, and thy daughter, thy manservant, and thy maidservant, and thy beast, and thy stranger that is within thy gates.* That this signifies that then heaven and blessedness are to all things and each in the internal and in the external of man, is evident from the signification of not doing any work, as rest and peace, thus heaven — for when man is in

heaven, he is free from all solicitude, unrest, and anxiety, and when he is free from these he has blessedness; and from the signification of thou, thy son, thy daughter, thy manservant, thy maidservant, thy beast, the stranger within thy gates, as all things and each in the internal and in the external of man. For by thou is signified the man himself, by son is signified his intellectual, by daughter his voluntary, both in the internal man; by manservant is signified the natural as to truth, and by maidservant the natural as to good, thus both in the external man; but by beast is signified affection in general, and by stranger within the gates outward knowledge in general, thus all things and each. That son is the intellectual, is because son means truth, for truths constitute the intellectual; and that daughter is the voluntary, is because daughter means good, for goods constitute the voluntary. That son is truth, thus the intellectual, may be seen above (n. 489, 491, 533, 1147, 2623, 2803, 2813, 3373, 3704, 4227); also that daughter means good, thus the voluntary (n. 489–491, 2362, 3024); and that manservant is the natural as to truth (n. 3019, 3020, 3409, 5305, 7998); also that maidservant is the natural as to good (n. 2567, 3835, 3849); that beast stands for affection in general (n. 45, 46, 142, 143, 246, 714, 715, 2179, 2180, 3218, 5198, 7523, 7872); also stranger or sojourner for one who is instructed in the truths of the church (n. 1463, 4444, 8007, 8013). Therefore stranger within the gates stands for outward knowledge in general, for outward knowledge in general is at the gates, that is, at the entrance to the truths which are of the church.

8891. *For in six days Jehovah made heaven and earth and the sea.* That this signifies the regeneration and vivification of those things which are in the internal and in the external man, is evident from the signification of six days, as states of combat — of which just above (n. 8888), and when predicated of Jehovah, that is, the Lord, they signify

the labor with man before he is regenerated (n. 8510); and from the signification of heaven and earth, as the church or kingdom of the Lord in man, heaven in the internal man and earth in the external man (n. 82, 1411, 1733, 1850, 2117, 2118, 3355, 4535), thus the regenerate man, that is, one who has gained the new life and is thus made alive; and from the signification of the sea, as the sensual
2 of man adhering to the corporeal (n. 8872). In this verse the subject is the sanctification of the seventh day, or the institution of the sabbath, and it is described by the words: *In six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the sabbath day, and hallowed it.* They who do not think beyond the sense of the letter cannot believe otherwise than that the creation, which is described in the first and second chapters of Genesis, is the creation of the universe, and that there were six days within which were created the heaven, the earth, the sea, and all things which are therein, and at length man in the likeness of God. But who cannot see, if he ponders on the particulars of the description, that the creation of the universe is not there meant; for such things are there described as may be known from common sense not to have been so — as that there were days before the sun and the moon, and that there was light and darkness, and that herbage and trees sprang up; and yet that the light was furnished by those luminaries, and distinction was made between the
3 light and darkness and thus days were made. In what follows in the history there are also like things, which are scarce acknowledged by any one who thinks interiorly, to be possible — as that the woman was made from the rib of the man; also that two trees were set in paradise, of the fruit of one of which it was forbidden to eat; and that a serpent from one of them spoke with the wife of the man, who had been the wisest of mortal creatures, and by his speech, from the mouth of the serpent, deceived them

both; and that the whole human race, even to so many thousands of thousands, was in consequence condemned to hell. These and other such things in that history must needs at first thought appear paradoxical to those who entertain any doubt concerning the sanctity of the Word, and afterward induce them to deny the Divine therein. Nevertheless it is to be known that each and every thing in that history, even to the smallest iota, are Divine, and contain within them arcana which before the angels in the heavens are plain as in clear daylight. The reason of this is that the angels do not see the sense of the Word according to the letter, but according to what is within, namely, what is spiritual and celestial, and within these the Divine. Angels, when the first chapter of Genesis is read, do not perceive any other creation than the new creation of man, which is called regeneration. This regeneration is described in that history: by paradise the wisdom of man created anew; by the two trees in the midst thereof the two faculties of that man, namely, the will of good by the tree of life and the understanding of truth by the tree of knowledge. And that it was forbidden to eat of this latter tree, was because the man who is regenerated or created anew, must no longer be led by the understanding of truth, but by the will of good, and if otherwise, the new life within him perishes (see n. 202, 337, 2454, 2715, 3246, 3652, 4448, 5895, 5897, 7877, 7923, 7992, 8505, 8506, 8510, 8512, 8516, 8539, 8643, 8648, 8658, 8690, 8701, 8722). Consequently by Adam, or man, and by Eve his wife, was there meant a new church, and by the eating of the tree of knowledge, the fall of that church from good to truth, consequently from love to the Lord and toward the neighbor to faith without those loves, and this by reasoning from their own intellectual, which reasoning is the serpent, as may be seen above (n. 195–197, 6398, 6399, 6949, 7293). From these things 4
it is plain that the historic narrative concerning the creation and concerning the first man, and concerning paradise, is

a history so framed as to contain within it heavenly and Divine things, and this according to the received manner in the Ancient Churches. This manner of writing extended thence also to many who were outside of that Church, who in like manner devised histories and involved arcana within them, as is plain from the most ancient writers. For in the Ancient Churches it was known what such things as are in the world signified in heaven, and the events were not of such consequence to them as to be described, but instead the things which were of heaven. These latter things occupied their minds, for the reason that they thought more interiorly than men at this day, and thus had communication with angels and found their enjoyment in connecting such things together. But unto those things which should be held sacred in the churches they were led by the Lord, and therefore the things woven together were such as were in full correspondence. From these things it may be evident what is meant by heaven and earth in the first verse of the first chapter of Genesis, namely, the church internal and external. That these are signified by heaven and earth is evident also from passages in the prophets, where mention is made of a new heaven and a new earth, by which a new church is meant — as may be seen above (n. 82, 1411, 1733, 1850, 2117, 2118, 3355, 4535). From all this it is now plain that by, In six days Jehovah made heaven and earth and the sea, is signified the regeneration and vivification of those things which are in the internal and in the external man.

8892. *And all that in them is.* That this signifies of all things therein, namely, the vivification, is evident without explication.

8893. *And rested the seventh day.* That this signifies that then there is peace and the good of love, is evident from the signification of resting, as peace; and from the signification of the seventh day, as a state of heavenly love (see n. 84–87), and therefore what is holy (n. 395, 433,

716, 5265, 5268). That by rest on the seventh day is signified peace and the good of love, is because man, before he is regenerated or created anew, is in an untranquil and restless state, for his natural life is then in combat with his spiritual life and wills to have dominion over it. Therefore at that time the Lord has labor, for He fights for man against the hells which assault. But as soon as the good of love has been implanted, the combat ceases and rest ensues, for he is then introduced into heaven and is led by the Lord according to the laws of order there, thus in peace. These things are signified by the rest of Jehovah on the seventh day.

8894. *Wherefore Jehovah blessed the sabbath* day.* That this signifies that then is the heavenly marriage from the Lord, is evident from the signification of being blessed, as being disposed into heavenly order and being gifted with the good of love (see n. 3017, 3406, 4981, 8674); and from the signification of sabbath* day, as a state of heavenly love (n. 84–87), thus the heavenly marriage; for the heavenly marriage is the conjunction of good and truth, and this is heaven in man; that the sabbath is this marriage, may be seen above (n. 8495, 8510).

8895. *And hallowed it.* That this signifies that it cannot in anywise be violated, is evident from the signification of being sanctified, when the heavenly marriage in the regenerate man is treated of, as to be inviolate (see above, n. 8887); for the holy of the Lord with man is inviolable, thus the man who receives the holy of the Lord, that is, who is in the good of love, consequently who is in heaven.

8896. Verse 12. *Honour thy father and thy mother: that thy days may be long upon the land which Jehovah thy God giveth thee.* "Honour thy father and thy mother" signifies love for good and truth, in the supreme sense for the Lord and for His kingdom; "that thy days may be long upon the land" signifies a state of life thereby in

*The Latin has *septimo*, seventh.

heaven; "which Jehovah thy God giveth thee" signifies where the Divine is and the influx therefrom.

8897. *Honour thy father and thy mother.* That this signifies love for good and truth, in the supreme sense for the Lord and for His kingdom, is evident from the signification of honoring, as loving, inasmuch as honor in the spiritual sense is love, for the reason that in heaven one loves another, and when he loves he also honors, for in honor there is love — honor without love is refused in heaven, indeed is rejected, because it is without life from good; and from the signification of father, as good (see n. 3703, 5581, 5902, 6050, 7833, 7834), and in the supreme sense the Lord as to Divine good (n. 15, 1729, 2005, 2803, 3704, 7499, 8328) — that the Lord in the supreme sense is the father, is because He gives new life to man, and thereby man becomes a son and heir of His kingdom; and from the signification of mother, as truth (n. 3703, 5581), and in the supreme sense the Lord as to Divine truth, thus His kingdom, since the Divine truth which proceeds from the Lord makes heaven. That the Divine truth of the Lord makes heaven, is because the Lord as to Divine good is in the other life the Sun, and as to the Divine truth is the light. This Divine light from the Lord as the Sun is what illumines angelic minds, and fills them with intelligence and wisdom, and makes them to be angels of light. Divine good is within Divine truth, as heat from the sun is within the light in the time of spring and summer in the world.

8898. *That thy days may be long upon the land.* That this signifies a state of life thereby in heaven, is evident from the signification of being long, as predicated of good and its increase — of which below; and from the signification of thy days, as states of life (see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850, 5672, 5962, 6110, 7680, 8426); and from the signification of earth or land, here the land of Canaan, because it is said to the sons of Israel

which Jehovah thy God giveth thee, as the kingdom of the Lord (n. 1413, 1437, 1607, 1866, 3038, 3481, 3686, 3705, 4240, 4447). The reason why to be long is predicated of good and its increase, is, that length of days is duration of the time of life; and in heaven there is neither time nor space, but instead thereof state. Therefore to be long, since it is predicated of state as to good, is its increase. That length is predicated of good and breadth of truth, may be seen above (n. 1613, 4488), as also that in heaven there are not spaces, neither are there times, but instead thereof states (n. 1274, 1382, 2625, 2788, 2837, 3254, 3356, 3404, 3938, 4321, 4814, 4882, 4901, 4916, 5605, 6110, 7218, 7381).

8899. *Which Jehovah thy God giveth thee.* That this signifies where the Divine is and the influx therefrom, is evident from this, that these words are spoken concerning heaven, which is here signified by land (see n. 8898); and therefore Jehovah God is the Divine therein, and giving is influx; for heaven in general with all and in particular with each one is the reception of influx from the Divine. That such things are signified by the commandment concerning honoring parents, may seem strange, because the meaning is remote from the sense of the letter. But it is to be known that the commandments of the decalogue are rules of life both for those who are in the world and for those who are in heaven — the sense of the letter or the external sense for those who are in the world, and the spiritual or internal sense for those who are in heaven — and therefore both senses, external as well as internal, for those who while they are in the world are also in heaven, that is, for those who are in goods of life according to the truths of doctrine. That the commandments of the decalogue are also for those who are in heaven is plain from the internal sense of all things in the Word, and clearly from this, that the things which Jehovah God, that is, the Lord, Himself speaks, are not only for men or for the world, but also for

angels, yea for the whole heaven, since the Divine truth which proceeds from the Lord flows through heaven and reaches even unto man. This is the case with these ten commandments, which the Lord Himself spake from
2 mount Sinai. Inasmuch as these commandments were spoken not only for those who are in the world, but also for those who are in heaven, therefore they could not be perceived alike by both — as this commandment, that they should honor father and mother that their days might be long upon the land which Jehovah God would give them; for in heaven parents and children do not come together the same as on earth. Wherefore for father there they have the Lord, and for mother His kingdom. Neither can it be said of those in heaven that their days would be long, because they live there to eternity; nor can land be understood there as in this commandment to mean the land of Canaan, but instead the heavenly Canaan or heaven. Since by father and mother are meant the Lord and His kingdom, therefore this commandment is the fourth in order and exceeds in sanctity those which follow. The command concerning the worship of Jehovah, that is, the Lord, is first and second, because the most holy. Next is the command concerning the Sabbath, because by this in the supreme sense is signified the union of the Divine itself and of the Divine Human in the Lord. After this follows the command concerning honoring parents, because by this is signified love for the Lord and therefore the love of good and truth which are from the Lord. Because these things are signified by this commandment, therefore contempt of parents is enumerated among the crimes which are signified by shedding blood (Ezek. xxii. 6, 7), and for this reason stubborn and rebellious sons were stoned (Deut. xxi. 18–21).

8900. That by father is meant the Lord and by mother His kingdom, has been shown just above (n. 8897). But lest the mind perchance be in doubt whether by mother in

the internal sense is meant the kingdom of the Lord, that is, heaven, it is allowed to add the following to what was said above. In the Word by mother is meant the church (see n. 289, 4257, 5581), which also on that account is called now the bride and now the wife of the Lord; and since the kingdom of the Lord is the same with the church, with only this difference that the kingdom of the Lord on the earth is called the church, therefore it also is signified by mother. For this reason the sons born of that mother are truths and are called the sons of the kingdom (Matt. xiii. 38: n. 3373). Moreover the kingdom of the Lord to all those who are therein is their country, and one's country is mother in a natural sense as the church is mother in the spiritual sense.

8901. Verse 13. *Thou shalt not kill* signifies not to take away spiritual life from any one, also not to extinguish faith and charity, likewise also not to hold the neighbor in hatred.

8902. *Thou shalt not kill.* That this signifies not to take away spiritual life from any one, also not to extinguish faith and charity, likewise not to hold the neighbor in hatred, is evident from the signification of killing, as depriving of spiritual life. That killing means this in the internal sense, is because in that sense spiritual life or the life of heaven with man is treated of; and spiritual life or the life of heaven with man is the life of faith and of charity, therefore by not to kill is signified also not to extinguish faith and charity in any one. The reason why not to kill is also in the internal sense not to hold the neighbor in hatred, is, that he who holds in hatred wills continually to kill and indeed would kill in act unless prevented by the fear of punishment, of loss of life, of reputation, and the like. For hatred is of evil, the opposite of charity, and breathes nothing but the murder of him whom it hates, in the world the murder of his body, in the other life the murder of his soul. This is meant by the words of the

Lord in Matthew: *Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, that whosoever is angry with his brother without cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire* (v. 21, 22). Hatred against the neighbor is meant by being angry with the brother without cause, and the degrees of its increase are described by saying to him, Raca, and by calling him a fool; that anger is a turning away from charity, and is of evil, thus that it is hatred, may be seen above (n. 357, 4164, 5034, 5798, 5887, 5888).

2 That to kill is in the internal sense to take away spiritual life from any one, consequently to extinguish faith and charity, is evident from almost all the passages in the Word where killing or slaying is mentioned — as in Isaiah: *Behold, the day of Jehovah cometh, cruel and with indignation and heat of anger; to make the earth a desolation; and He shall destroy the sinners thereof out of it. For the stars of the heavens and the constellations thereof shall not shine with their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. I will visit evil upon the world, and upon the wicked for their iniquity. . . . I will make a man more rare than fine gold, and the son of man than the gold of Ophir. . . . Every one that is found shall be thrust through; and every one that is joined thereto shall fall by the sword. Their infants shall be dashed in pieces before their eyes; their houses shall be spoiled, and their wives ravished. . . . Their bows shall dash the young men in pieces . . . their eye shall not spare sons* (xiii. 9–12, 15, 16, 18). The subject in this passage is the last time of the church, when there is no longer any faith and charity, which time is the day of Jehovah cruel, with wrath and fierce anger. Every one may see that something else is meant here than that

which the words baldly declare; but what is meant cannot be known except from the significations of the expressions in their spiritual sense. In this sense earth or land is the church (n. 566, 662, 1067, 1262, 1413, 1607, 1733, 1850, 2117, 2118, 2928, 3355, 4447, 4535, 5577, 8011, 8732); therefore to make the land a desolation and to destroy the sinners out of it signifies that the man of the church is then without faith and charity. Stars and constellations 3
are the knowledges of truth and good (n. 2120, 2495, 2849, 4697), and these are said not to shine with their light, when they are no longer illuminated by the light of heaven which flows in through the faith of charity. That the sun is love to the Lord, and the moon faith in Him, may be seen above (n. 2120, 2441, 2495, 3636, 3643, 4060, 4321, 4696, 5097, 5377, 7078, 7083, 7171, 7173, 8644, 8812); therefore the sun being darkened in his going forth signifies that love to the Lord cannot exist with man, and the moon not causing her light to shine signifies that neither can charity and faith exist, thus that man cannot any longer be regenerated. To make a man more rare 4
than fine gold, and the son of man than the gold of Ophir, signifies that good is no longer seen, nor truth, since by man is signified the good of the church (n. 4287, 8547) and by the son of man truth from good, in the supreme sense the Divine truth proceeding from the Lord (n. 1729, 1733, 2813, 3704). That every one found shall be thrust through signifies that all should perish by reason of the evil of falsity, and that every one joined thereto shall fall by the sword signifies that they should perish by reason of falsity — that to be thrust through is to perish by reason of the evil of falsity, may be seen above (n. 4503), also that to fall by the sword is to perish by reason of falsity (n. 2799, 4499, 7102, 8294). That infants shall be dashed 5
in pieces signifies that they would extinguish innocence altogether, for infants stand for innocence (n. 430, 2126, 3183, 3494, 5608). That wives shall be ravished signifies

that the goods of truth will be perverted by the evils of falsity, for wives are the goods of truth (n. 2517, 4510, 4823, 7022), and to be ravished is to be perverted (see n. 2466, 4865). That their bows shall dash the young men in pieces signifies that the truths of good will perish by the doctrines of falsity from evil; for a bow is the doctrine of truth, and in the opposite sense the doctrine of falsity (n. 2686, 6422, 8800); young men are truths confirmed (n. 7668). And their eye shall not spare sons signifies that he who understands truths will notwithstanding extinguish them, for sons are truths (n. 489, 491, 533, 1147, 2803, 2813, 3373, 4257, 5542), and the eye is the understanding of truth (n. 2701, 4403–4421, 4523–4534). Thus it becomes clear what is meant by the above prophetic words, namely, that when the church comes to its end all truth and all good are to perish. It is plain also from what has been said, that to be thrust through, to be dashed in pieces, in a word to be killed, is the extinction
6 of faith and charity. Thus in Jeremiah: *Pull them out like sheep for the slaughter, and set them apart for the day of slaying. How long shall the land mourn, and the herb of every field wither? for the wickedness of them that dwell within, the beasts shall be consumed and the birds* (xii. 3, 4). The day of slaying here stands for the time of the vastated church, which is its last time, when there is no longer faith because there is no charity; the land shall mourn means the church; the herb of every field shall wither means every truth of the church; the beasts and birds shall be consumed means goods and truths. That the earth or land is the church, may be seen just above, also that the herb of the field is the truth of the church (see n. 7571), the field the church (n. 2971, 3310, 3766), and beasts goods and the affections for good (n. 45, 46, 142, 143, 246, 714, 715, 719, 1823, 2179, 2180, 3218, 3519, 5198), and birds truths and affections for truth (n. 5149, 7441). From these significations it may be evident what

is the internal sense of those words, and also that the spiritual and holy of the church and of heaven is in all the particulars; and that without the internal sense it would not in any wise be understood what is meant by the day of slaying, by that the earth shall mourn, that every herb of the field shall wither, and that the beasts and birds shall then be consumed. And in Zechariah: *Thus saith Jehovah* 7
thy God: Feed the sheep of slaughter (*killing*), *whose possessors slay them, and hold themselves not guilty* (xi. 4, 5) — where the sheep of slaughter stand for those who are in simple good, in whom the truths of faith are extinguished, not by their own fault, but by the fault of those who teach. And in Isaiah: *In those that are to come shall Jacob take* 8
root; Israel shall blossom and bud: so that the face of the world shall be filled with produce. Hath he smitten him according to the stroke of him as he smote? is he slain according to the slaughter of them that are slain by him? (xxvii. 6, 7.) *Behold, Jehovah cometh forth out of His place to visit the iniquity of the inhabitants of the earth: the earth also shall disclose her blood, and shall no more cover her slain* (xxvi. 21). Here also in the internal sense the subject is the last time of the church, when a new church shall be raised up, the old perishing. Jacob stands for those who are in the external of the church, Israel for those who are in the internal, the face of the world for the church in general, the earth for the old church, the slain for those in whom there is no faith because no charity. Again in the same prophet: *Thou art cast forth out of* 9
thy sepulchre like an abominable branch, as the raiment of the slain, of him that is thrust through with the sword. . . . Thou shalt not be joined with them in burial, because thou hast destroyed thy land, thou hast slain thy people (xiv. 19, 20). Those that are slain stand for those who have been deprived of spiritual life, thou hast slain thy people means the destruction of the truths and goods of faith. Babylon is here treated of, by which is signified the profanation of

good (n. 1182, 1283, 1295, 1306–1308, 1321, 1322, 1326),
10 also its vastation (n. 1327). And in Jeremiah: *I have heard . . . the voice of the daughter of Zion, that gaspeth for breath, that spreadeth her hands, saying, Woe is me now, for my soul is wearied because of murderers. Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that doeth judgment, that seeketh truth* (iv. 31; v. 1). The daughter of Zion stands for the celestial church, murderers for those who destroy goods and truths, a man that doeth judgment for those
11 who are in truths from good. And in Ezekiel: *Ye have profaned Me among My people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live* (xiii. 19). To slay souls in this passage manifestly means to take away spiritual life. Because slaying had also this signification, therefore it was among the curses upon mount Ebal, to slay one's companion in secret and to take a reward to slay
12 the soul innocent of blood (Deut. xxvii. 24, 25). And in Matthew it is said that in the time of the consummation of the age, *They shall deliver you up unto tribulation, and shall kill you: and ye shall be hated of all the nations for My name's sake* (xxiv. 9). And in John: Jesus said to His disciples, *The hour cometh, that whosoever killeth you shall think that he offereth service unto God. And these things will they do, because they know not the Father, nor Me* (xvi. 2, 3). In these passages also by killing is signified depriving of spiritual life, that is, of faith and charity, for by the disciples are signified all things of the truth and good of faith and charity (n. 3488, 3858, 6397). That the disciples to whom the Lord spake are not here meant, is plain from this, that the subject is the consummation of the age, when the Lord is to come in the clouds of heaven, concerning which consummation the disciples made inquiry, and by which is meant the last time of the church,

when the disciples would not be alive (n. 3488). In like 13
manner in Mark: *Brother shall deliver up brother to death, and the father his children; children shall rise up against parents, and put them to death* (xiii. 12). In this passage also the last times are treated of, and by killing here also is signified depriving of the truths and goods which are of faith and charity, thus depriving of spiritual life. And in Luke: *I will send unto them prophets and apostles;* 14
but some of them they shall kill and persecute . . . from the blood of Abel unto the blood of Zachariah the prophet . . . it shall be required of this generation (xi. 49, 51). Prophets and apostles in the spiritual sense stand for the truths and goods of the church, killing for extinguishing them, the blood of Abel for the extinction of charity. That prophets are the truths of doctrine from the Word may be seen above (n. 2534, 7269), and that the blood of Abel is the extinction of charity (n. 374). In like manner 15
in John it is said that the blood of saints and of prophets and of the slain was found in Babylon (Apoc. xviii. 24), where also the blood of saints and of prophets means the extinction of the good and truth of faith and charity, and the slain mean those who have perished as to spiritual life. That blood means violence offered to charity as well as all evil in general, may be seen above (n. 374, 1005), as also the profanation of truth in particular (n. 4735, 6978, 7317, 7326). Since by one slain or thrust through is signified 16
the extinction of good and truth, and since all things which were instituted in the Jewish Church were representative of the spiritual and celestial things which are in the kingdom of the Lord, and in the supreme sense, of the Divine things in the Lord, therefore when one was found lying in the field thrust through, the following procedure of expiation for the people was commanded, namely, that they should measure toward the cities from him that was lying in the field thrust through, and the elders of the nearest city should take a heifer, by which no labor had yet been

done and upon which there had not yet been a yoke, and should bring her down to a running stream, and the priests, the sons of Levi, should strike off her neck there, and then the elders of the city should wash their hands over the heifer, and say that their hands had not shed that blood, neither had their eyes seen it, and that thus the blood would be expiated (Deut. xxi. 1–8). Who would ever know why such a procedure was instituted on account of one lying in the field thrust through, unless it were known from the internal sense what is signified by one in a field thrust through, by the nearest city, by a heifer, by a running stream, by the washing of hands, and by the other circumstances there mentioned? By one in the field thrust through is signified truth and good extinguished (n. 4503), by field the church (n. 2971, 3310, 3766), by city the doctrine of truth (n. 402, 2449, 2943, 3216, 4492, 4493), by the elders of the city truths agreeing with good (n. 6524, 6525, 8578, 8585), by a heifer upon which there had not yet been a yoke truth not as yet confirmed — what a heifer signifies may be seen above (n. 1824, 1825); by washing the hands over the heifer at the running stream is signified purification from that evil, because done from the immoderate zeal of one ignorant of
17 what the truth is. From the above as from the other passages it may be evident what and how great arcana are contained in the particulars of the Word, which will not even appear as arcana if it is believed that the sense of the letter is the whole of the Word, and thus it will not be believed that anything more holy and heavenly lies inwardly concealed therein; when yet the sense of the letter is for man in the world, that is, for the natural man, while the internal sense is for man in heaven, that is, for the spiritual man. Hence it is plain what is involved in the commandment not to kill, namely, that not only is man not to be killed as to the body, but also not to be killed as to the soul, thus not only not to be deprived of life

in the world, but especially not to be deprived of life in heaven. If this commandment had not involved within it at the same time this meaning, it would not have been pronounced by Jehovah Himself, that is, by the Lord, in a living voice upon mount Sinai with so great a miracle; for all peoples and nations without immediate revelation know, and moreover their laws ordain, that man is not to be killed, as also that adultery, theft, and false witness are not to be committed. Neither is it to be believed that the Israelitish nation was so stupid as alone to be ignorant of what all other nations on the globe knew. But the revealed Word, because it was from the Divine Himself, has stored up besides in its bosom higher and more universal things, namely, such things as are of heaven, thus which not only concern the life of the body, but also concern the life of the soul or eternal life. Herein the Word differs from, is separated from, and is preëminent over all other writing.

8903. Verse 13. *Thou shalt not commit adultery* signifies that those things which are of the doctrine of faith and of charity are not to be perverted; thus that the Word is not to be applied to confirm evils and falsities; also that the laws of order are not to be inverted.

8904. *Thou shalt not commit adultery.* That this signifies that those things which are of the doctrine of faith and of charity are not to be perverted, thus that the Word is not to applied to confirm falsities and evils, also that the laws of order are not to be inverted, is evident from the signification of committing adultery, whoredom, and fornication, as in the spiritual or internal sense perverting the goods and falsifying the truths which are of the doctrine of faith and of charity. And inasmuch as these things are signified by committing adultery, applying the Word to confirm evils and falsities is also signified; for the Word is the very doctrine itself of faith and charity, and perversion of the truth and good of the Word is application thereof to falsities and evils. That these things are sig-

nified by committing adultery and whoredom in the spiritual sense, is known to scarce any one at this day, for the reason that within the church few now know what the spiritual is and in what respect it differs from the natural. And scarce any one knows that there is a correspondence between the two, and indeed of such a nature that the image of the one is presented in the other, or that the spiritual is represented in the natural, consequently that the spiritual is as a soul and the natural as its body, and thus by influx and conjunction therefrom they constitute one, as in the regenerate man his internal man which is called also the spiritual and his external man which is called also the nat-
2 ural. Because such things are at this day unknown, it cannot therefore be known what is signified by committing adultery, further than being unlawfully conjoined as to the body. Since these things, as was said, are at this day unknown, it is allowed to tell the reason why committing adultery in the spiritual sense signifies perverting those things which are of the doctrine of faith and charity, thus adulterating goods and falsifying truths. The reason, which is at this day unknown, is this, that marriage love descends from the marriage of good and truth, which is called the heavenly marriage. The love which flows in from the Lord, and which is between good and truth in heaven, is turned into marriage love on the earth, and this by correspondence. For this reason it is that the falsification of truth is fornication and the perversion of good is adulteration in the internal sense. For this reason also they who are not in the good and truth of faith cannot be in genuine marriage love; likewise that they who take the enjoyment of life in adulteries cannot any longer receive anything of faith. I have heard it said by angels that as soon as any one commits adultery on the earth and takes enjoyment in it, heaven is closed to him, that is, he refuses any longer to receive from heaven anything of faith and charity. That at this day in the kingdoms where the church is adulteries

are made light of by very many persons, is because the church is at its end, and thus there is no longer any faith, because there is no charity, for one corresponds to the other. Where there is no faith, falsity is in the place of truth and evil in the place of good, and from this follows that adulteries are no more reputed crimes; for when heaven is closed with man, such things flow in from hell—see what has been said and shown before on this subject (n. 2727–2759, 4434, 4835, 4837). That to commit whore- 3
dom and adultery in the internal or spiritual sense is to falsify and to pervert the truths and goods of faith and charity, consequently also to confirm falsity and evil by distorted applications from the Word, may be evident from the several passages in the Word where mention is made of committing adultery, whoredom, and fornication, as will plainly appear from the following from Ezekiel: *Son of man, cause Jerusalem to know her abominations. . . . Thou didst commit whoredom because of thy name, and pourest out thy whoredoms on every one that passed by. . . . Thou didst take of thy garments, and madest for thee high places decked with divers colors, and didst commit whoredom with them. . . . Thou didst take the vessels of thy adorning of My gold and of My silver, which I had given thee, and madest for thee images of a male; thou didst commit whoredom with them. . . . Thou hast taken thy sons and thy daughters, whom thou hast borne unto Me, and these hast thou sacrificed. Was there little of thy whoredoms? . . . Thou hast also committed whoredom with the sons of Egypt, thy neighbors, great of flesh; and hast multiplied thy whoredom, to provoke Me to anger. . . . Thou hast committed whoredom also with the sons of Asshur, when thou wast unsatiable; yea, thou hast committed whoredom with them, and yet thou wast not satisfied. And thou hast multiplied thy whoredom, even unto the land of traffic, unto Chaldea; and yet thou wast not satisfied herewith. . . . A wife that committeth adultery!*

that taketh strangers instead of her husband! They give a gift to all harlots; but thou hast given thy gifts to all thy lovers, and hast bribed them, that they may come unto thee on every side for thy whoredoms. . . . Wherefore, O harlot, hear the word of Jehovah . . . I will judge thee, with the judgments of women that commit adultery, and of such as
4 *shed blood* (xvi. 2, and following verses). Who cannot see that here by whoredoms are signified falsifications of truth and adulterations of good? And who can understand a single word of the passage unless he knows that whoredom has such signification, also unless he knows what is meant by the sons of Egypt, by the sons of Asshur, and by Chaldea, with whom Jerusalem is said to have committed whoredom? That she did not do this with those peoples themselves is manifest. It must therefore be told what these things signify in the internal sense. By Jerusalem is meant the church perverted; her garments here are truths which are perverted, therefore falsities which are acknowledged are the high places decked with divers colors; the sons of Egypt are knowledges, the sons of Asshur reasonings, Chaldea profanation of truth — that garments are truths may be seen above (n. 1073, 2576, 4545, 4763, 5248, 5319, 5954, 6914, 6918), and that high places are worship and the high places here decked with divers colors the worship of falsity (n. 796); vessels of adorning of gold and of silver are knowledges of good and truth — that vessels are knowledges, may be seen above (n. 3068, 3079), also that gold stands for good (n. 113, 1551, 1552, 5658, 6914, 6917), and silver for the truth of good (see n. 1551, 2048, 2954, 5658); images of a male signify appearances and similitudes of truth (n. 2046); the sons and daughters whom they bare are the truths and goods which they perverted. That sons are truths, may be seen above (n. 489, 491, 533, 1147, 2623, 2803, 2813, 3373), and that daughters are goods (n. 489, 2362, 3024), also that the sons of Egypt are knowledges by which came perversion

(n. 1164, 1165, 1186, 1462, 2588, 4749, 4964, 4967, 5700, 5702, 6004, 6015, 6125, 6651, 6679, 6683, 6692, 6750, 7296, 7779, 7926). That Asshur is the reasoning by which by means of knowledges truths of faith were perverted and the goods thereof adulterated, may be seen above (n. 119, 1186); and that multiplying whoredom even unto the land of Chaldea is even to the profanation of truth; also that Chaldea is the profanation of truth (n. 1368); from this it is plain why she is called a wife that committeth adultery, also a harlot. In like manner we read concerning Babylon in the Apocalypse: *There came one of the seven angels that had the seven bowls, and spake with me, saying unto me, Come, I will shew thee the judgment of the great harlot that sitteth upon many waters; with whom the kings of the earth committed whoredom, and the inhabitants of the earth were made drunken with the wine of her whoredom. . . .* Her name was, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF THE EARTH (xvii. 1, 2, 5; xiv. 8; xviii. 3). That Babylon means those who pervert the truths and goods of the church for the sake of self-dominion and of self-gain, and this even to profanation, is evident from the signification of Babel (n. 1182, 1283, 1295, 1304, 1306–1308, 1321, 1322, 1326, 1327) Therefore it is that Babylon is called a harlot and the mother of harlots. They who know nothing of the internal sense will suppose that the kings of the earth who committed whoredom with her signify kings upon the earth or kingdoms; they do not however signify kings nor kingdoms, but the truths of faith of the church, to commit whoredom with which is to pervert them. That kings are the truths of faith, may be seen above (n. 1672, 2015, 2069, 3009, 4575, 4581, 4966, 5044, 6148), and that earth is the church (n. 566, 662, 1067, 1262, 1413, 1607, 1733, 1850, 2117, 2118, 2928, 3355, 4447, 4535, 5577, 8011, 8732). The inhabitants of the earth made drunken with the wine of whoredom means that they who were within

the church were led by falsities originating in evils into errors and deliriums, for to be made drunken is to be led into errors by false reasonings and by wrong interpretations of the Word (n. 1072). Wine here is falsity from evil (n. 6377); therefore the wine of fornication is falsity from the perversion of truth. That earth is the church was just now shown; she is said to sit upon many waters, because upon falsities, for waters in the genuine sense are truths, and in the opposite sense falsities (n. 729, 790,
6 8137, 8138, 8568). That to commit adultery and whoredom is to pervert the goods and the truths of the church is plainly evident also from another passage in Ezekiel: *Two women, the daughters of one mother, committed whoredoms in Egypt; they committed whoredoms in their youth. . . . Samaria is Oholah, and Jerusalem is Oholibah. Oholah committed whoredom from under Me; and she doted on her lovers, on the Assyrians her neighbors, which were clothed with blue, governors and rulers, all of them desirable young men, horsemen riding upon horses. She bestowed her whoredoms upon them, the choice of all the sons of Asshur. . . . Nevertheless she hath not left her whoredoms from Egypt; for in her youth they lay with her. . . . Oholibah was more corrupt in her love than she, and in her whoredoms which were more than the whoredoms of her sister. She fell in love with the sons of Asshur. . . . She increased her whoredoms, when she saw men portrayed upon the wall, the images of the Chaldeans portrayed with vermilion. . . . And she loved them at the sight of her eyes. And the sons of Babel came to her into the bed of loves; they defiled her with their whoredom. . . . Yet she multiplied her whoredoms, remembering the days of her youth, wherein she had committed whoredom in the land of Egypt. She fell in love with those paramours* (xxiii. 2 and following verses). In this passage also every one may see that by whoredoms are meant spiritual whoredoms, that is, perversions of the good and falsifications of the truth which

are of the church; also that the contents in the internal sense are not manifest unless it is known what is signified by the sons of Egypt, by the Assyrians or the sons of Asshur, by Chaldea, and by Babel; for that those nations are not meant, but such things as are of falsity, is clear, since the inhabitants of Samaria and Jerusalem did not commit whoredom with them. But what is signified by Egypt, Asshur, Chaldea, and Babylon may be seen shown just above. From the following passages also it is evident 7
that whoredoms and adulteries in the internal sense are falsifications and perversions of good and truth, thus adulterations of these—in Hosea: *Plead with your mother, plead; for she is not My wife, and I am not her husband: and let her put away her whoredoms from her face, and her adulteries from between her breasts. . . . I will not have mercy upon her sons; for they are sons of whoredoms. For their mother hath committed whoredom . . . saying, I will go after my lovers, that give me my bread and my water, my wool and my flax, mine oil and my drinks. . . . And I will lay waste her vine and her fig tree, whereof she hath said, These are my hire that my lovers have given me* (ii. 2, 4, 5, 12). By mother in the internal sense is here meant the church (n. 289, 2691, 2717, 4257, 5581, 8897), in like manner by wife (n. 252, 253, 409, 749, 770), who is said not to be a wife, because in truths perverted, that is, in falsities; by sons are meant the truths of the church, here falsities, because they are called sons of whoredoms (n. 489, 491, 533, 2623, 2803, 2813, 3373, 3704, 4257). What is meant by bread, what by water, what by wool and flax, also by oil and drink, and likewise by vine and fig tree, has been shown in their places—namely, that they are the goods of love and of charity, also the goods and truths of faith interior and exterior, but in the opposite sense evils and falsities, for goods become evils and truths become falsities when they are perverted. What is meant by bread may be seen above (n. 276, 680,

2165, 2177, 3464, 3478, 3735, 3813, 4217, 4735, 4976, 5915, 6118, 6409), also what by waters (n. 739, 790, 8137, 8138, 8568), what by flax (n. 7601), and what by oil (n. 886, 3728, 4582); what by drink (n. 3069, 3168, 3772, 8562), what by vine (n. 1069, 5113, 6376), and what by fig tree (n. 4231, 5113). Meretricious hire is the falsity
8 of doctrine which they set forth for truth. Again in the same prophet: *My people ask counsel of wood, and their staff will declare unto them: for the spirit of whoredom hath led them away, and they have committed whoredom from under their God. They sacrifice upon the tops of the mountains, and burn incense upon the hills . . . therefore your daughters commit whoredom, and your daughters in law commit adultery. . . . Though thou, Israel, committest whoredom, let not Judah become guilty. . . . Shall I not visit upon your daughters, because they commit whoredom, and your daughters in law, because they commit adultery? for they divide with whores, and they sacrifice with harlots* (iv. 12–15). To commit whoredom from under their God means to pervert truth, for by one's god in the internal sense is signified truth, and in the opposite sense, falsity (n. 2586, 2769, 2807, 2822, 4295, 4402, 4544, 7010, 7268, 7873, 8301, 8867); mountains and hills are loves, here the loves of self and of the world (n. 795, 796, 1691, 2722, 6435); the wood of which counsel is asked is the good of the enjoyment of any lust (n. 643); the staff which makes answer is imaginary power from one's own intellectual (n. 4013, 4015, 4876, 4936, 7011, 7026). Inasmuch as gods in the genuine sense signify truths, and in the opposite sense falsities, therefore falsifying truths and adulterating goods is signified by going a whoring after strange gods, as after Baalim, after Molech, after idols (Ezek. vi.
9 9: Lev. xx. 5: and elsewhere). From these things it may now be evident what is meant by adulteries and whoredoms in the passages which follow: *Draw near hither, ye sons of the sorceress, the seed of the adulterer and the*

whore. Against whom do ye sport yourselves? against whom make ye a wide mouth, and draw out the tongue? are ye not born of transgression, a seed of falsehood, ye that inflame yourselves with gods under every green tree? (Isa. lvii. 3–5.) Again in the same prophet: *It shall come to pass after the end of seventy years, that Jehovah will visit Tyre, and she shall return to her hire, and shall commit whoredom with all the kingdoms of the earth upon the face of the world* (xxiii. 17). And in Jeremiah: *And a man put away his wife, and she went from him, and became another man's . . . she committed whoredom with many companions. . . . Thou hast polluted the land with thy whoredoms and with thy wickedness. . . . Hast thou seen that which backsliding Israel hath done? She is gone up upon every high mountain and under every green tree, and there hath committed whoredom . . . and her treacherous sister Judah . . . she also went and played the harlot. And it came to pass by the report of her whoredom, that she polluted the land, she committed whoredom with stone and with wood* (iii. 1, 2, 6, 8, 9). Again in the same prophet: *This is thy lot . . . because thou hast forgotten Me, and trusted in falsehood. . . . I have seen thine adulteries, and thy neighings, the foulness of thy whoredom, on the hills in the field thine abominations. Woe unto thee, O Jerusalem* (xiii. 25, 27). Again: *Concerning the prophets. . . . The land is full of adulterers; for because of the curse the land mourneth; the pastures of the wilderness are dried up. . . . For both prophet and priest practise hypocrisy. . . . In the prophets of Jerusalem also I have seen a horrible stubbornness, in committing adultery and walking in falsehood: they have strengthened the hands of evil doers. . . . They speak a vision of their own heart, not out of the mouth of Jehovah* (xxiii. 9–11, 14, 16). Again: *They have wrought folly in Israel, and have committed whoredom with the wives of their fellows, and have spoken words in My name falsely, which I commanded them not* (xxix. 23).

10 From these passages it is very manifest that to commit adultery and whoredom is to explain and pervert the truths of the Word from one's own heart, that is, from the proprium, in such manner as the loves of self and of the world persuade one to do; consequently it is to speak lies, that is, falsities, as is plainly said. As again in Hosea: *Rejoice not, O Israel . . . for thou hast committed whoredom from under thy God, thou hast loved hire upon all the cornfloors* (ix. 1). Again: *Jehovah said unto Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms: for the land doth commit great whoredom departing from Jehovah* (i. 2). In Nahum: *Woe to the bloody city! . . . Because of the multitude of the whoredoms of the well favoured harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts* (iii 1, 4). And in Moses: *Your sons shall be shepherds in the wilderness forty years, and shall bear your whoredoms forty years. . . . After the number of the days in which ye spied out the land, for every day a year, shall*
11 *ye bear your iniquities* (Num. xiv. 33, 34). Inasmuch as falsifications of truth and adulterations of good corresponded to whoredoms on the earth, therefore the punishment of death was prescribed for adulterers (Lev. xx. 10); and the daughter of a man who was a priest, if she profaned herself by committing whoredom, was to be burnt with fire (Lev. xxi. 9); also no daughter in Israel was to be exposed to whoredom (Lev. xix. 29). Similarly a bastard was not to come into the congregation of Jehovah, not even to his tenth generation (Deut. xxiii. 2); and the hire of a harlot was not to be brought into the house of
12 Jehovah, for it is an abomination (Deut. xxiii. 18). From these passages it may now be fully evident what is signified by committing adultery, namely, that in the external sense it is to commit adulteries; in the internal representative sense it is to worship idols and other gods by such things as are of the church, consequently idolatry external and

internal; but in the internal spiritual sense are signified adulterations of good and perversions of truth. From this it is plain to see whence it is that adulteries in themselves are so wicked and are called abominations, namely, from this, that they correspond to the marriage of falsity and evil, which is the infernal marriage; and on the other hand, why genuine marriages are holy, namely, from this, that they correspond to the marriage of good and truth, which is the heavenly marriage. Yea, genuine marriage love descends from the marriage of good and truth, thus out of heaven, that is, through heaven from the Lord; whereas the love of adultery is from the marriage of falsity and evil, thus from hell, that is, from the devil.

8905. Verse 13. *Thou shalt not steal* signifies that one's spiritual goods are not to be taken away from him, and that those things which are of the Lord are not to be attributed to self.

8906. *Thou shalt not steal.* That this signifies that one's spiritual goods are not to be taken away from him, and that those things which are of the Lord are not to be attributed to self, is evident from the signification of stealing, as taking away spiritual goods from any one. That this is signified by stealing, is because riches and wealth in the spiritual sense are knowledges of good and truth, in general all those things which are of faith and charity, that is, which are of spiritual life in man. Wherefore to take these possessions away from any one is in the spiritual sense to steal. And because all spiritual goods, that is, all things of faith and charity are from the Lord alone, and nothing at all from man, therefore by stealing is signified also attributing to one's self what belongs to the Lord. They who do this are also called thieves and robbers, in John: *Verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. . . . I*

am the door: by Me if any man enter in, he shall be saved, and shall go in and go out, and find pasture. The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have abundance (x. 1, 2, 9, 10). To enter by the door into the fold of the sheep is to enter by the Lord, for the Lord is the door, as He Himself says; the sheep are they who are in charity and thence in faith. These enter by the Lord when they acknowledge that from Him is every thing of faith and charity, for faith and charity then flow in from Him. But to attribute them to others, especially to themselves, is to take them away, thus to kill and to destroy. They who attribute to themselves what is the Lord's, moreover place merit in works and make justice to be of themselves (see n. 1110, 1877, 2027, 2273, 2340, 2373, 2400, 3816, 4007, 4174, 4943, 6388–6390, 6392, 6393, 6478). This now is stealing in the spiritual sense, and this comes to the mind of the angels in heaven when any one reads in the Word about stealing, for angels understand the
2 Word only spiritually. The like is signified by stealing in Hosea: *When I healed Israel, then the iniquity of Ephraim was discovered, and the wickedness of Samaria; for they committed falsehood: and the thief cometh, and a troop spreadeth itself without. . . . Now have their own doings beset them about; they are before My face. They make the king glad with their wickedness, and the princes with their lies* (vii. 1–3). And in Joel: *The day of Jehovah cometh. . . . A fire devoureth before it; and after it a flame burneth: the land is as the garden of Eden before it, but after it a desolate wilderness. The appearance thereof is as the appearance of horses; and as horsemen, so do they run. Like the noise of chariots on the tops of the mountains. . . . They run to and fro in the city; they run upon the wall; they climb up into the houses; they enter in at the windows like a thief. The earth quaked before Him; the heavens trembled; the sun and*

the moon were darkened, and the stars withdrew their shining (ii. 1–10). Here the subject is the desolation of the church, when falsities break in and destroy truths; these falsities are the thieves who climb up into houses and enter in at the windows. Who can help wondering why it is said that the day of Jehovah will be as the appearance of horses, and that then as horsemen they shall run, shall run to and fro in the city, shall run upon the wall, shall climb up into the houses, shall enter in at the windows, the earth shall quake, the heavens shall tremble, the sun and the moon shall be darkened, and the stars shall withdraw their shining? He who knows nothing of the internal sense and who in his heart calls in doubt the holiness of the Word, will say that these are mere expressions without a Divine meaning hidden within them, and perhaps will call them empty sayings. But he who believes that the Word is most holy, because it is Divine, and who moreover knows that there is an internal sense which treats of the church, of heaven, and of the Lord Himself, will confess that the several expressions in the above passage have each their several import. It shall therefore be briefly unfolded what the expressions and the sayings in the passage signify. The day of Jehovah is the last state 3
or last time of the church, when there is no longer any truth, but falsity in the place of truth; the fire which devours before it is the lust of evil, the flame which burns after it is the lust of falsity therefrom; the appearance of horses is the intellectual reasoning from falsity as from truth, the horsemen who run are reasoners, the chariots are doctrinals of falsity; a city is the doctrine itself, the wall upon which they run is essential falsity; the houses into which they climb is the voluntary of man, the windows by which they enter in are intellectual things; the thief is the falsity which takes away truth; the earth which will be moved before Him is the church, also the heavens which will tremble; the sun is love to the Lord, the moon is

faith in Him; these are said to be darkened when they are no longer seen; the stars are the knowledges of good and truth which will no longer have light from faith and love, thus from heaven, and this is meant by withdrawing their shining. From these significations it may be evident what the words in general involve, also in what sense that day, or the last state of the church, is called a thief who will climb up into the houses and enter in at the windows, namely, that it is falsity, which will then take possession of the whole man, both his voluntary and his intellectual, and thus will take away all truth and good. The like is signified by a thief in Obadiah: *The Lord Jehovih saith to Edom . . . If thieves came to thee, if robbers by night (how art thou cut off!), would they not steal till they had enough?* (verses 1, 5.) Also by a thief or one who steals in other passages (Zech. v. 1–4: Ps. l. 18–20: Matt. vi. 4 19, 20). As all the statutes commanded the sons of Israel by the Lord were founded on the laws of order which are in heaven, that is, derived their existence and essence from the spiritual world, so for the same reason were the statutes which were enacted concerning theft — as that he who stole an ox and sold it should restore five, if a sheep four (Exod. xxii. 1); also that if a thief be smitten in breaking in, there shall be no blood; but if the sun be risen, there shall be blood; the thief shall repay or shall be sold; if the theft be found in his hand, he shall restore double (Exod. xxii. 2–4). *He that stealeth a man, and selleth him, or if he be found in his hand, dying he shall die* (Exod. xxi. 16). *If a man be found who hath stolen a soul of his brethren of the sons of Israel, and hath made gain in him, while he sold him, that thief shall die; so shalt thou put away the evil from the midst of thee* (Deut. xxiv. 7). Men of the sons of Israel in the internal sense are those who are in the truths and goods of faith, thus in the abstract sense they are the truths and goods of faith (n. 5414, 5879, 5951). Wherefore to steal a man of

the sons of Israel is to take these away, and to sell him is to alienate them, and also to make them serve. For the truths and goods of faith, because they are from the Lord, are in a free state and serve only the Lord alone; but when they are alienated, they then come into a servile state, for they serve any evil of self-love or of the love of the world, thus any corporeal lust; hence the derivation and correspondence of the above law. And as then the truth and good of the church from being free become servile, thus from being alive become dead, therefore the punishment, which is the effect, is death.

8907. Verse 13. *Thou shalt not bear false witness against thy neighbour* signifies that good is not to be called evil nor truth falsity, thus conversely neither is evil to be called good nor falsity truth.

8908. *Thou shalt not bear false witness against thy neighbour.* That this signifies that good is not to be called evil nor truth falsity, thus conversely neither is evil to be called good nor falsity truth, is evident from the signification of false witness, as the confirmation of falsity. That by witness is meant confirmation, may be seen above (n. 4197); and that falsehood is the falsity of faith will be plain from what follows. To bear witness against a neighbor is to speak in such manner against any one; for by neighbor is signified every one, and particularly every one who is in good, and in an abstract sense good itself (n. 3419, 5025, 6704, 6706–6711, 6818, 8123). Therefore Thou shalt not bear false witness against the neighbor, in the internal sense is not to say to any one what is false, that is, not to say that good is evil and truth falsity, nor the converse. How this is, shall be briefly ex- 2
plained. All with whom self-love or the love of the world reigns, that is, who have eminence or honors or wealth or gain as an end, feel no concern in saying and persuading that this unjust thing is just and this just thing is unjust, and thus acting as false witnesses. The reason why they are

of such a character is that their will is altogether subject to those loves and the lusts thereof, and is altogether occupied and possessed by them, and then the understanding, which is the other part of the mind, is able indeed to see what is just and what is unjust, but is not willing to see, because the will prevails over the understanding and by influx persuades it, and at length also blinds it. These same persons neither have conscience nor do they know that it is of conscience to call that just which is just, for no other reason than because it is just, that is, from the love of what is just. They who are of this character in the world are also of the same character in the other life, but with the difference that they do not then call what is just unjust, but the good which is of faith they call evil, and truth they call falsity; for what is just in the civil world corresponds to what is good and true in the spiritual world. And they do this without conscience and also without shame, because they have been inured and habitu-
3 ated to it in the life of the body. Frequent mention is made in the Word of falsehood, or a lie, and by this is signified everywhere in the internal sense the falsity and evil of faith, and by false witness, which is also called the witness of violence, is signified the confirmation of falsity, whether it be before a judge, or before any one else, or before one's self by persuading self inwardly in thought (Exod. xxiii. 1, and following verses: Lev. xix. 11, 12: Deut. xix. 16–20). That falsehood in the spiritual sense is the evil and falsity of faith, is evident from the following passages — in John: *Ye are of your father the devil, and the lusts of your father ye will to do. He was a murderer from the beginning, and stood not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof* (John viii. 44). A lie here stands for the falsity of faith; for the subject is the Jews, that they would not acknowledge the Lord. The devil here in the spiritual sense is falsity, and the

father of it is evil; for falsity is of evil as a son is from his father. The falsity which is of the devil is the falsity of faith, and the evil is the evil of self-love and the love of the world. In Isaiah: *Moab, he is very proud; his arro-* 4 *gancy, and his pride, and his wrath; his lies are not so* (xvi. 6). Lies here stand for the falsities of faith, because they are Moab who are in the evil of self-love and therefore falsify truths (see n. 2468, 8315). Again in the same prophet: *We have made a covenant with death, and with hell have we made an understanding** . . . *we have made lies our refuge, and under falsehood have we hid ourselves* (xxviii. 15). Again: *This is a rebellious people, lying sons, sons that will not hear the law of Jehovah* (xxx. 9). In Jeremiah: *They mock every one his neighbor, and speak not the truth: they have taught their tongue to speak lies* (ix. 5). Again: *I am against them that prophesy lying dreams . . . and do tell them, that they may seduce My people by their lies* (xxiii. 32). Again: *A sword against the liars, that they may be foolish* (l. 36). In Ezekiel: *They have seen vanity and lying divination, saying, Jehovah saith, when Jehovah hath not sent them. . . . Therefore thus saith the Lord Jehovih: Because ye have spoken vanity, and seen lies, therefore, behold, I am against you* (xiii. 6–9). In Nahum: *Woe to the bloody city! it is all full of lies and rapine* (iii. 1). In Zephaniah: *The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: they shall feed and lie at rest* (iii. 13). And in the Apocalypse: *Without are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loveth and maketh a lie* (xxii. 15). In these as in many other passages falsehood or a lie stands for falsity and evil of faith.

8909. Verse 14. *Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, and his manservant, and his maidservant, and his ox, and his ass,*

* *Visionem.*

and anything that is thy neighbour's signifies that one must beware of the love of self and of the world, and thus lest the evils which are included in the preceding commandments become of the will, and so come forth.

8910. *Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, and his manservant, and his maidservant, and his ox, and his ass, and anything that is thy neighbour's.* That this signifies that one must beware of the love of self and of the world, and thus lest the evils which are included in the preceding commandments become of the will and so come forth, is evident from the signification of coveting, or lusting after, as willing from an evil love. That coveting or lusting after has this signification, is because all lust is of some love; for nothing is lusted after unless it is loved, and therefore covetousness or lust is the going forth [*continuum*] of love, in this case of the love of self or of the world, and is as it were the life of the love's breathing. For what an evil love breathes is called lust, but what a good love breathes is called desire. Love itself belongs to the other part of the mind which is called the will, for whatever a man loves this he wills; but covetousness or lust belongs to both the will and the understanding, though it is properly of the will in the understanding. From this it is plain whence it is that by the words, Thou shalt not covet the things that are thy neighbor's, is signified that one must beware lest they become of the will; for the things which become of the will are appropriated to the man, inasmuch as the will is the man him-
2 self. It is believed in the world that the thought is the man; but there are two things which constitute the life of man, understanding and will. To the understanding belongs thought, and to the will affection which is of love. Thought without affection which is of love does not make anything of the life with man, but thought from affection which is of the love, thus understanding from will. That these two are distinct from each other is plain to every one

who reflects, from this, that man can understand and perceive that to be evil which he wills, and that to be good which he either wills or does not will; from which it is clear that the will is the man himself, but not the thought, except so far as there passes into it something from the will. Therefore it is that the things which enter into the thought of man and not through the thought into the will do not defile him, but the things which enter through the thought into the will. These things defile him because they are then appropriated to him, and become his; for the will, as already said, is the man himself. The things which become of the will are said to enter into his heart and to come forth therefrom; but the things which are only of the thought are said to enter into the mouth, and to go out through the belly into the draught — according to the Lord's words in Matthew: *Not that which entereth into the mouth defileth the man; but that which proceedeth out of the mouth, this defileth the man. . . . Whatsoever goeth into the mouth passeth into the belly, and is cast out into the draught. But the things which proceed out of the mouth come forth out of the heart; and they defile the man. For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies* (xv. 11, 17–19). From these words, as from all His other 3
words, it may be evident how it was with the speech of the Lord, namely, that internal and spiritual things were meant, but that they were expressed by external or natural things, and this according to correspondences; for the mouth corresponds to the thought, as also all things which belong to the mouth, as the lips, the tongue, the throat; and the heart corresponds to affection which is of love, thus to the will — that there is a correspondence of the heart with these, may be seen above (n. 2930, 3313, 3883–3896, 7542). Therefore to enter into the mouth is to enter into the thought, and to proceed out of the heart means out of the will; to pass into the belly and to be cast out into the

draught or sewer, is into hell, for the belly corresponds to the way toward hell, and the draught or sewer corresponds to hell; hell indeed is so called in the Word. From this it is plain what is signified by, whatsoever goeth into the mouth passeth into the belly and is cast out into the draught, namely, that evil and falsity are injected into the thought of man from hell, and are sent back again thither. These things cannot defile the man, because they are sent back; for man cannot desist from thinking evil, only from doing it. As soon, however, as he receives evil from the thought into the will, it then does not go out of him, but enters into him, and this is called entering into the heart. The things which proceed from the heart defile him, because what a man wills goes forth into speech and act, so far as not prevented by external restraints, as the fear of the law, of the loss of reputation, of honor, of gain, and of life. From these things it is now plain that by, Thou shalt not covet, is signified that one must beware lest
4 evils become of the will, and so come forth. That lust is of the will, thus of the heart, is also evident from these words of the Lord in Matthew: *Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, that every one that looketh on another woman to lust after her hath committed adultery with her already in his heart* (v. 27, 28). By lusting after is here meant willing, and unless fears which are external restraints hinder, doing; therefore it is said that every one that looketh on a woman to lust after her hath committed adultery
5 with her in his heart. The lust of evil is also meant by the right eye causing to stumble and the lust of falsity by the right hand causing to stumble, in the Lord's words also in Matthew: *If thy right eye causeth thee to stumble, pluck it out, and cast it from thee; for it will be better for thee that one of thy members perish, and not thy whole body be cast into Gehenna. And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it will be bet-*

ter for thee that one of thy members perish, and not thy whole body be cast into Gehenna (v. 29, 30). From these words it is further evident in what manner the Lord spake, namely, from the Divine, as in other passages throughout the Word; thus that He expressed internal and heavenly things by external or natural things according to correspondences. In this case He expressed affection for evil or the lust thereof by the right eye causing to stumble, and affection for falsity or the lust thereof by the right hand causing to stumble — for the eye corresponds to faith, the left eye to the truth of faith and the right eye to the good of faith, in the opposite sense to the evil which is of faith; thus the right eye causing one to stumble, to the lust of evil (n. 4403–4421, 4523–4534). But the hand corresponds to the power which is of truth, the right hand to the power of truth from good, in the opposite sense to the power of falsity from evil, thus the right hand causing to stumble, to the lust thereof (n. 3091, 3563, 4931–4937, 8281). Gehenna is the hell of lusts. Every one may see that in this passage by the right eye is not meant the right eye, nor is it meant that the eye should be plucked out; also that by the right hand is not meant the right hand, and that it is to be cut off; but that something else is meant, which cannot be known unless it is known what is signified by the eye, what in particular by the right eye, also what by the hand and in particular by the right hand, and likewise what by causing to stumble; nor can it be known what is signified by those expressions except from the internal sense. Inasmuch as lusts are what come from 6
an evil will, thus from an evil heart, and out of the heart or the will come forth murders, adulteries, fornication, thefts, false witness, according to the words of the Lord in Matthew (xv. 19), thus such things as are included in the preceding commandments of the decalogue, therefore it is said that by not coveting those things which are the neighbor's, is signified that one must beware lest the evils which

are included in the preceding commandments become of the will, and so come forth. That by not coveting those things which are the neighbor's is signified that one must beware of the love of self and of the world, is because all the evils of lust spring from those loves as from their fountains (n. 2045, 7178, 7255, 7366–7377, 7488, 8318, 8678).

8911. From what has been thus far said it may be evident how it is with man and his life, namely, that man is such as his will is, and that he remains such after death, because death is not the end of life, but its continuation. Since therefore man is such as his will is, because as was said above, the will is the man himself, therefore to be judged according to his deeds signifies to be judged according to his will, for will and deed are not at variance, the deed being in the will and the will in the deed, provided external restraints do not hinder, such as fears of the law, of the loss of honor, of gain, of reputation, and of life. It is as with endeavor and motion. Motion is nothing else but continuous endeavor; for on the endeavor ceasing, motion ceases, since there is nothing essential in motion except endeavor. The learned know this, for it is an acknowledged and confirmed theorem. Endeavor in man is will, and motion in him is action; they are so called in man because in him endeavor and motion are living. To be judged according to the will is the same thing as to be judged according to the love, and also the same as to be judged according to the ends of life, likewise to be judged according to the life, for the will of man is his love, and is his end of life, and is his very life itself. That this is the case is evident from the words of the Lord quoted above, that whoever looketh on another woman to lust after her hath committed adultery with her already in his heart (Matt. v. 27, 28); also that to kill a man is not only to do so in act, but also to will to do it, as is signified by being angry with him and treating him with insult (Matt. v. 21).

Man is judged in fact according to his deeds, but no further than so far and in such manner as his deeds have proceeded from his will.

8912. It must be explained briefly what is meant in the internal sense by the things here mentioned, namely, house, wife, manservant, maidservant, ox, and ass, which are not to be coveted. They are all the goods and truths of faith in one complex, which are not to be taken away from any one and to which no injury is to be done; and they are the same things which in the internal sense are signified by keeping the sabbath day holy, honoring father and mother, not killing, not committing adultery, not stealing, not bearing false witness, all which things have been shown above to be in the internal sense such as are of love and faith. By house is meant all good in general, by wife all truth in general, by manservant affection for spiritual truth, by maidservant affection for spiritual good, by ox affection for natural good, and by ass affection for natural truth. These are the things which are not to be coveted, that is, which are not to be taken away from any one, and which are not to be harmed. That these things are meant in the internal sense, is because the Word in that sense is for those who are in heaven, inasmuch as those who are in heaven do not perceive the Word naturally, but spiritually, thus not house, nor wife, nor manservant, nor maidservant, nor ox, nor ass, but the spiritual things that correspond to them, which are the goods of love and the truths of faith. In a word, the external sense or the sense of the letter is for those who are in the world, but the internal sense for those who are in heaven, and also for those who are in the world so far as they are at the same time in heaven, that is, so far as they are in charity and faith.

8913. Verses 15–17. *And all the people saw the voices, and the lightnings, and the voice of the trumpet, and the mountain smoking: and the people saw, and they were moved, and stood afar off. And they said unto Moses,*

Speak thou with us, and we will hear: and let not God speak with us, lest we may die. And Moses said unto the people, Fear not: for God is come to prove you, and that His fear may be before your faces, that ye sin not. "And all the people saw the voices, and the lightnings" signifies the perception of truths Divine from good; "and the voice of the trumpet" signifies the same things through heaven; "and the mountain smoking" signifies the good itself of truth not perceptible except in the external form; "and the people saw, and they were moved" signifies the tremor which there is when they are received; "and they stood afar off" signifies remoteness from internal things. "And they said unto Moses" signifies complaint; "Speak thou with us" signifies the reception of truth in an accommodated form, which thus they would obey; "and let not God speak with us" signifies truth in a form not accommodated; "lest we may die" signifies that thus the life of heaven with them would perish. "And Moses said unto the people" signifies information; "Fear not: for God is come to prove you" signifies that the life of heaven should not perish, that this is only that it may be known that it really is and what is its quality; "and that His fear may be before your faces, that ye sin not" signifies holy fear therefrom for the Divine, and thus the preservation of spiritual life.

8914. *And all the people saw the voices, and the lightnings.* That this signifies the perception of truths Divine from good, is evident from the signification of seeing, as understanding and perceiving (see n. 2150, 2325, 2807, 3764, 3863, 3869, 4403–4421, 4567, 4723, 5400); from the signification of voices or thunderings, as truths Divine (n. 7573, 8813); and from the signification of flames or lightnings, as the splendors which truths have from the good of love, and which flash upon and penetrate (see
2 n. 8813). By truths Divine from good are meant here all the commandments of the decalogue, which were pro-

nounced from mount Sinai out of the midst of thunderings and lightnings. These were then present for the reason that the thunderings signified truths Divine, and they are moreover on that account called voices; and the lightnings signified the splendors which truths have from good, and they are also called on that account flashings or flames. That flames are Divine truths proceeding from the Divine good of the Lord, may be seen above (n. 6832).

8915. *And the voice of the trumpet.* That this signifies the same things through heaven, namely, Divine truths from good, is evident from the signification of the voice of a trumpet, as the state of the angelic heaven encompassing the Divine, and as truth Divine therefrom (see n. 8815, 8823); from which it may be evident what is signified by the words of the Lord where He foretells concerning the consummation of the age, or the last time of the church, that then the Lord shall send His angels with a great voice of a trumpet, and they shall gather together His elect from the four winds (Matt. xxiv. 31). He who does not know that all the words of the Lord have stored up within them also heavenly and Divine things, that is, that there is in them an internal sense, will suppose that when the final judgment is at hand, angels will appear, and announce it, and will also gather together the elect with the voice of a trumpet. But that by the voice of a horn or trumpet is not there meant the voice of a horn or trumpet, but truth Divine in the internal form through heaven, and the preaching thereof, may be seen above (n. 4060, 8815, 8823).

8916. *And the mountain smoking.* That this signifies the good itself of truth not perceptible except in external form, is evident from the signification of a mountain, here mount Sinai, as the Divine good united to the Divine truth in heaven (see n. 8805); and from the signification of smoking, as in an external form. That this is meant by smoking, is because Divine truth or the Word in the internal form is like light and like flame, but in the external

form is like a cloud and like smoke. The reason is that truth Divine or the Word in the internal form is such as it is in heaven, thus such as it is in the light there, but in the external form it is such as it is in the world, thus such as it is in the light there; and the light of the world compared with the light of heaven is like a cloud, or like smoke compared with flame. Truth Divine or the Word in the internal form is its internal sense, and in the external form is its external or literal sense; that this literal sense is called a cloud, may be seen in the preface to Genesis xviii. and elsewhere (n. 4060, 4391, 5922, 6343, 6752, 8106, 8781); and that it is called smoke is because by smoke is signified obscurity of truth (n. 8819). That the mountain was seen smoking before the sons of Israel, was not because the Divine there was of such a quality, but because the Divine appears to every one according to the quality of him who sees it; and the quality of those who then saw was that they made everything of worship to consist in externals and nothing in internals; and that therefore they understood the Word only according to the sense of the letter. Wherefore the Divine, as to the truth which was promulgated, could not appear otherwise to them than as smoke, that is, as obscure. Wherefore it is said also that they stood afar off, by which is signified that they were remote from internal things — but on this subject more shall be said below.

8917. *And when the people saw, they were moved.* That this signifies the tremor which there is when they are received, namely, Divine truths, is evident from the signification of being moved, as tremor, here a tremor such as there is when Divine truths are received — concerning which tremor, see above (n. 5459, 8816).

8918. *And they stood afar off.* That this signifies remoteness from internal things, is evident from the signification of standing afar off, as remotely, in this case from internal things, because from mount Sinai, by which is

signified heaven and the Divine there (see n. 8805). Whether we say remotely from the Divine, or from heaven, or from internal things, it is the same, since heaven is in internal things. For the internal of man is in the light of heaven, and his external in the light of the world; or what is the same, the soul or spirit of man is in heaven, but his body in the world. Heaven is nearer to the Divine than the world is, because in heaven the Divine of the Lord reigns, and is all in all. As further respecting the signification of afar off, it is to be known that afar off in the spiritual sense has not reference to space, but to the Divine, thus to good and truth. Distance from the very good itself which proceeds from the Divine causes appearance of distance in heaven. The angelic societies there appear distinct, and even at a distance from one another; but this idea of space arises from the distance from the good and truth which are from the Divine of the Lord, as already said. This must needs appear a paradox, even absurd, to many in the world. The reason is that the thoughts and the ideas therefrom with man are founded upon spaces and times, insomuch that man cannot think without them. Therefore if you abstract times and spaces from the thought of man, he scarce apperceives anything. Nevertheless angels in heaven think without any idea of time and space at all, and with such fulness that their thoughts exceed the thoughts of man in intelligence and wisdom a thousand, yea, a million times; and, what is wonderful, if an idea derived from time and space intervenes with them, shade and darkness immediately come over their minds, because they fall then from the light of heaven into the light of nature, which to them is darkness. That there are 2
not spaces and times in the other life, but states, or that the appearances of spaces and times arise from the variations of state as to good and truth, may be seen above (n. 2625, 2837, 3356, 3387, 3404, 4321, 4882, 5605, 7381). From this it is now plain what standing afar off

signifies in the spiritual sense, namely, remoteness from heaven where the Divine is, and here remoteness from internal things, because, as was said above, that nation which then stood afar off from mount Sinai was very remote from internal things, for it was in external things only, and it made everything of Divine worship to consist in these. Moreover to do so was permitted that nation, because thus it could represent heavenly and Divine things; for in order to be a representative an external is required, and this is also given without the internal (n. 3147, 3670, 4208, 4281,
3 4288, 4307, 8588). Afar off signifies remoteness from good and truth, which are from the Divine, thus remoteness from internal things, also in the following passages—in Luke: In hell the rich man *lifted up his eyes . . . and seeth Abraham afar off, and Lazarus in his bosom . . .* and Abraham said to him, *Between us and you there is a great gulf fixed; that they which would pass from hence to you may not be able; neither they which are there cross over to us* (xvi. 23, 26). By Abraham here is not meant Abraham, for he is not known in heaven, but in the supreme sense the Lord, and in the respective sense those in heaven who are in the good of love and faith in the Lord (n. 1834, 1876, 1965, 1989, 2011, 3245, 3305, 6098, 6185, 6276, 6894). They who are in hell are said to see those who are in heaven afar off, because they are in a state most remote from good and truth. The great gulf between them is the remoteness itself from good, which indeed
4 gives an appearance of an intervening gulf. They who think from an idea of space, as do all men in the world, do not perceive otherwise than that hell is far distant from man, and that heaven is likewise. But the case is otherwise. Hell and heaven are near to man, yea, in man, hell in an evil man and heaven in a good man. Moreover every one comes after death into that hell or into that heaven in which he has been while in the world. But then the state is changed; the hell which was not perceived

in the world becomes perceptible, and the heaven which was not perceived in the world becomes perceptible, heaven full of all happiness and hell full of all unhappiness. That heaven is within us, the Lord teaches in Luke: *The kingdom of God is within you* (xvii. 21). In Isaiah: *They come from a land afar off, from the uttermost part of the heavens* (xiii. 5: also Jer. v. 15). Again: *Hear, ye that are far off, what I have done; and, ye that are near, acknowledge My might* (xxxiii. 13). Again: *I will say to the north, Give up; and to the south, Keep not back; bring My sons from far, and My daughters from the end of the earth. . . . Bring forth the blind people that have eyes, and the deaf that have ears* (xliii. 6, 8; also xlix. 12). Again: *Listen, O isles, unto Me; hearken, ye peoples, from far* (xlix. 1: also Jer. xxxi. 10). In Jeremiah: *The voice of the cry of the daughter of My people from a land afar off: Is not Jehovah in Zion? is not her King in her?* (viii. 19.) Again: Jehovah, *Thou hast planted them, yea, they have taken root. . . . Thou art near in their mouth, but far off from their reins* (xii. 2). Again: *Am I a God at hand, saith Jehovah, and not a God afar off?* (xxiii. 23.) In all these passages afar off signifies remoteness from good.

8919. *And they said unto Moses.* That this signifies complaint, is evident from what follows in this verse; for what they said are complaints.

8929. *Speak thou with us.* That this signifies the reception of truth in an accommodated form which thus they would obey, is evident from the signification of speaking, as influx and communication (see n. 2951, 3060, 4131, 5481, 5797, 6228, 7270, 8128), therefore also reception, for what flows in and is communicated, this is received; and from the representation of Moses, who was to speak, as truth from the Divine beneath heaven conjoined to truth Divine in heaven, thus mediating between the Lord and the people (n. 8760, 8787, 8805); wherefore Moses here

2 is truth in an accommodated form. Concerning truth in an accommodated form it is to be known that truth Divine, when it descends through the heavens to men, as the Word has descended, is on the way accommodated to all, both to those who are in the heavens and to those who are on the earth. But truth Divine is in quite another form in the heavens than in the world. In the heavens it is such as is the internal sense of the Word; in the world it is such as is its sense in the letter. Yea, in the heavens themselves it is in diverse forms, in one form in the inmost or third heaven, in another form in the middle or second heaven, and in still another in the first or outmost heaven. The form of truth Divine, that is, the perception, thought, and utterance of it, in the inmost or third heaven so transcends what is in the middle or second heaven that in this it cannot be apprehended, it is so Divine and exalted; for it contains innumerable things which cannot be uttered in the second heaven, as it consists wholly of changes of state as to the affections of love. But the form of truth Divine in the middle or second heaven transcends in like manner that in the first or outmost heaven, and still more the form of truth Divine in the world. For this reason the things which are uttered in those heavens are such as no human mind has ever perceived, nor any ear heard — as they know from experience who have been elevated into heaven.

3 They who do not know this suppose that in the heavens they think no otherwise and speak no otherwise than on the earths; but they suppose this because they do not know that the interiors of man are in a more exalted state than his exteriors, and that the thought and speech of those who are in the heavens is heavenly and spiritual, but of those who are on the earths is natural, the difference between which is so great that it cannot be described in words — but concerning these kinds of speech, see what has been before said (n. 1634–1650, 1757–1759, 1876, 2157, 2472, 2476, 3342–3345, 4104, 4609, 5225, 5287,

6040, 6982, 7002, 7089, 7131, 7191, 7381, 8343, 8733, 8734). From these things it is also plain that, unless truth 4
Divine or the Word were presented in an accommodated form, it could not be apprehended; for if it were in a more exalted form than the state of perception, it would not fall into the understanding, thus not into the faith. Therefore it is that truth Divine was given to man such as is the Word in the letter; for if it were presented such as it is in heaven, no man would apprehend it, and at first view and first apperception would reject it, inasmuch as it would not fall into such things as are of natural light; and moreover it would be full of arcana such as could in no wise enter into any idea of man, because they are altogether repugnant to the appearances and fallacies which are derived from the world through the external senses — to say nothing of the deeper arcana which lie concealed within those arcana in manifold series, and can be expressed in no way but by variations and changes of state of heavenly light and flame, by which angelic speech and thought is affected.

8921. *And let not God speak with us.* That this signifies truth in a form not accommodated, is evident from what precedes; for by Moses is signified truth Divine beneath heaven conjoined to truth Divine in heaven, thus mediating between the Lord and the people, consequently truth Divine in an accommodated form, as was just now shown above (n. 8920). Therefore by the words, Let not God speak with us, is signified truth Divine in a form not accommodated; for by God is here meant the Lord as to Divine truth in heaven (n. 8805), consequently the Divine truth itself. And this is the reason why it is said God, not Jehovah; for in the Word where God is named, the Lord as to Divine truth is meant, but where Jehovah is named the Lord as to Divine good is meant (n. 2586, 2769, 2807, 2822, 3921, 4295, 4402, 7091, 7268, 7873, 8301, 8867).

8922. *Lest we may die.* That this signifies that thus the

life of heaven with them would perish, is evident from the signification of dying, as dying spiritually (see n. 6119), thus perishing as to the life of heaven. That truth Divine in a form not accommodated has this effect, is evident from what was shown just above (n. 8920). For truth in a form not accommodated, such as it is in heaven, transcends the apprehension, and what transcends the apprehension is not received, and what is not received does not flow into any faith, thus neither into the life of faith, which is the life of heaven. For man is regenerated, that is, receives the life of heaven by means of truth Divine which is of faith (n. 2046, 2063, 2189, 2979, 3155, 3876, 3877, 5893, 5912, 6247, 8635–8640, 8772).

8923. *And Moses said unto the people.* That this signifies information, is evident from the signification of saying, here by Moses unto the people, as information; for the things which he said are of information concerning that of which they complained. In like manner in other places by saying is signified information, when information is given concerning the subject of inquiry (see n. 7769, 7793, 7825, 8041).

8924. *Fear not: for God is come to prove you.* That this signifies that the life of heaven should not perish, that this is only that it may be known that it really is and what is its quality, is evident from the signification of not fearing, namely, that they should die, as that they should perish in respect to the life of heaven (see n. 8922); and from the signification of to prove you, as to teach that there is a life of heaven and what its quality is. That this is signified by proving, is because all spiritual temptation teaches and confirms such truths with man. For temptations are to the intent that faith in truth and affection for truth and afterward affection for good may be implanted and enrooted, and thus man may receive new life which is the life of
2 heaven. For temptations are combats with evils and falsities, and when man conquers these, he is confirmed, for

he fights from truths and for truths against falsity and evil. That he fights from truths and for truths, man at the time is not sensible of, because truths are in the interiors; wherefore they do not come manifestly forth to sense, which is of the exteriors; but that it is from them and for them is plain from this, that there is combat and afterward victory, and this cannot be except by collisions of things opposite to each other: the opposites are evil and good, and falsity and truth. But it is to be known that man 3 does not fight, but the Lord for man, and indeed against the hells, which then attempt to invade and subdue man (see n. 840, 1661, 1692, 8159, 8168, 8172, 8175, 8176). From these things it is plain that by the words, Fear not: for God is come to prove you, is signified that they ought not to fear that the life of heaven would perish, for this comes to pass that they may be taught and know that there is a life of heaven, also what its quality is. But concerning temptations, see what has been said and shown above (n. 2272, 2768, 3318, 3927, 3928, 4249, 4299, 4341, 4572, 5036, 5246, 5356, 6144, 6574, 6611, 6657, 6663, 6666, 6829, 8131, 8273, 8351, 8367, 8370, 8403, 8567).

8925. *And that His fear may be before your faces, that ye sin not.* That this signifies a holy fear therefrom for the Divine, and thus the preservation of spiritual life, is evident from the signification of the fear of God, as a holy fear for the Divine — of which below; from the signification of faces, as the interiors (n. 1999, 2434, 3527, 4066, 4796, 4797, 5102, 5585, 5592) — therefore the fear of God before their faces is a holy fear for the Divine in their interiors; and from the signification of, that ye sin not, as the preservation of spiritual life, for spiritual life is preserved by not sinning. To sin is to do and think what is evil and false intentionally and from the will, for the things which are done intentionally and from the will are such as come forth out of the heart and defile a man (Matt. xv. 11, 17–19), consequently which destroy spiritual life with

him (n. 8910). Concerning holy fear, which is signified in the Word by the fear of God, it is to be known that this fear is love, but love such as is the love of little children toward parents, of parents toward their children, of consorts to each other, who fear to do anything which displeases, thus which in any manner does injury to love. Such fear is implanted in love during man's regeneration. This fear, since it is in agreement with love and can be within and actually is within or united to love, is called therefore holy fear, and is the fear of sinning or doing contrary to the commandments, thus contrary to the Lord. But this fear differs with every one according to the quality and extent of the love — see what has been shown above (n. 2826, 3718, 3719, 5459, 7280, 7788).

8926. Verses 18–20. *And the people stood afar off, and Moses drew near unto the thick darkness where God was. And Jehovah said unto Moses, Thus thou shalt say unto the sons of Israel, Ye have seen that I have talked with you from heaven. Ye shall not make with Me gods of silver, and gods of gold ye shall not make unto you.* "And the people stood afar off" signifies remoteness from internal truths; "and Moses drew near unto the thick darkness where God was" signifies conjunction still of the truth of spiritual good with truth Divine. "And Jehovah said unto Moses" signifies instruction further; "Thus thou shalt say unto the sons of Israel" signifies those who are of the spiritual church; "Ye have seen that I have talked with you from heaven" signifies all things of the Word by influx from the Divine through heaven. "Ye shall not make with Me gods of silver and gods of gold" signifies that they should abstain altogether from such things as in the external form appear as true and good, but in the internal form are false and evil; "ye shall not make unto you" signifies that they must sedulously beware.

8927. *And the people stood afar off.* That this signifies remoteness from internal truths, is evident from the signifi-

cation of standing afar off, as remoteness from internal things — of which above (n. 8918).

8928. *And Moses drew near unto the thick darkness where God was.* That this signifies the conjunction still of the truth of spiritual good with truth Divine, is evident from the representation of Moses, as truth Divine beneath heaven conjoined to truth Divine in heaven, consequently mediating (see n. 8760, 8787, 8805), thus the truth of spiritual good, for this is truth Divine beneath heaven, in which truth is the spiritual church that is represented by the sons of Israel — this truth is represented by Moses as the head of that church (n. 7041); from the signification of drawing near, as conjunction, for to draw near unto the Divine is to be conjoined thereto; and from the signification of thick darkness, as truth Divine in respect to those who are of the spiritual church, also in respect to that people which Moses was in charge of as their leader. That truth Divine is thick darkness to that church and that people is because they are not in any light as to truths Divine. In the first place in regard to those who are of 2
the spiritual church, they believe that they are in light; but they are in obscurity, even in thick darkness as to truth Divine, as is evident from this, that they do not know from any internal perception that what the church says is true, but only from this, that the church says so. What the church says they confirm with themselves whether it be false or true; and he who is not in any internal perception concerning truth Divine is in thick darkness, or what is the same thing, to him Divine truth is thick darkness. For example, they who are of the spiritual church do not know, nor are they willing to know, that there is any internal sense of the Word; and if perchance they were to believe it, this would not be from any internal perception that it is so, but from persuasion from another source. To take another 3
example: they who are of the spiritual church say that faith is the only means of salvation, even without charity

and its good works. This they believe because the church says so, nor do they come to such light of perception as to perceive that there is no faith except where there is charity, and that the one is of the other as spouse is of spouse, consequently that charity is the essential of the church, because it is of good. From this also it is plain in what obscurity or in what thick darkness the spiritual church is. Moreover because they are in such thick darkness, they divide the church into as many churches as there are diverse doctrines concerning the truths of faith, which they would not do if they were in light. For he who is in light never doubts, still less denies, that love to the Lord and charity toward the neighbor are the essentials of the church, and that upon them are based all the truths of the Word, consequently all the truths of faith. The case is similar with all the other truths which hang upon this and are called truths of faith — but these things have been more plainly shown above (n. 2708, 2715, 2831, 2849, 2935, 2937, 3241, 3246, 6289, 6427, 6865, 6945, 7233). That they who are of the spiritual church do not attain unto the first threshold of the wisdom, or unto the first ray of the light in which they are who are of the celestial church, may also be seen above (n. 2718, 3833, 6500).

4 Another reason why Moses is said to have entered into thick darkness when he drew near unto God, is, that Moses as a leader represented the Israelitish and Jewish people, which was in such thick darkness concerning internal truths as to be altogether ignorant of them, for they made everything of worship and everything Divine to consist in external things. This is why to them the Divine was thick darkness; for it is known to every one that the Divine is never in darkness, but in light, for the Divine is light itself. Wherefore when it is called darkness, it is in respect to those who are in no light, for unto such the Divine truths which constitute the light of heaven appear as darkness only, inasmuch as they are not believed, and are even

denied. And the Divine appears unto every one according to the quality of his life and faith, consequently as light unto those who are in light and as thick darkness unto those who are in thick darkness. That the Israelitish and Jewish people was of such a quality may be seen above (n. 3479, 3769, 4281, 4293, 4307, 4314, 4316, 4433, 4680, 4825, 4832, 4844, 4847, 4865, 4903, 6304), also that the Lord appeared unto them over mount Sinai in smoke, in a cloud, and in thick darkness, according to their quality (n. 1891, 6832, 8814, 8819).

8929. *And Jehovah said unto Moses.* That this signifies further instruction, is evident from the signification of saying, as instruction, for saying involves what follows, here instruction — as also elsewhere (n. 6879, 6881, 6883, 6891, 7186, 7267, 7304, 7380, 8127).

8930. *Thus thou shalt say unto the sons of Israel.* That this signifies those who are of the spiritual church, is evident from the representation of the sons of Israel, as those who are of the spiritual church (see n. 6426, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223, 7957, 8234, 8805).

8931. *Ye have seen that I have talked with you from heaven.* That this signifies all things of the Word by influx from the Divine through heaven, is evident from the signification of speaking or talking from heaven, when by Jehovah unto those who are of the church, who are represented by the sons of Israel (n. 8930), as truth Divine, or the Word from the Divine through heaven; for that which Jehovah speaks is truth Divine, thus the Word which is in the church, and that which He speaks passes through heaven. It should be known that heaven is not in 2 any certain and fixed place, thus not, according to the common opinion, on high, but heaven is where the Divine is, thus with every one and in every one who is in charity and faith; for charity and faith constitute heaven, because they are from the Divine, and therein also the angels dwell.

That heaven is where the Divine is, that is, where the Lord is, is plain from this, that mount Sinai, from which the Lord spoke, is here called heaven, and this is also the reason why by mount Sinai is signified heaven, from which is
3 Divine truth (n. 8805). That all things of the Word are signified, is because Jehovah or the Lord then began to reveal the Word which should serve the human race for doctrine and life, first by Moses and afterward by the prophets. That therefore they might know that the Word was from the Divine through heaven, the Lord Himself willed to come down and with a living voice proclaim the ten commandments, and thus to show that what was to follow of the law, that is, of the Word, was in like manner by influx from the Divine through heaven.

8932. *Ye shall not make with Me gods of silver, and gods of gold.* That this signifies that they should abstain altogether from such things as in the external form appear as true and good, but in the internal form are false and evil, is evident from the signification of making gods, as worshipping, for he who makes unto himself gods does it for the sake of worship; from the signification of silver, as truth, and therefore in the opposite sense, falsity; and from the signification of gold, as good, and therefore in the opposite sense, evil (see n. 113, 1551, 1552, 2954, 5658, 6914, 6917, 7999). That those things are meant which appear true and good in the external form, but in the internal are false and evil, is because it is said, Ye shall not make them with Me, that is, with Jehovah God; for Divine truth itself and Divine good itself are in internals and are likewise in externals, but in externals Divine truth and good are in representative types; for external things in a type have reference to and represent internal things. External things are false and evil whenever separated from internal things they are accounted holy or are worshipped, and yet still they appear as true and good, because they represent what is true and good. These things are signified by making

with Jehovah God gods of silver and gods of gold. This 2
commandment follows immediately after the ten commandments, for the reason that the Israelitish and Jewish people was such that it accounted holy and worshipped altogether as Divine external things separated from internal (n. 3479, 3769, 4281, 4293, 4307, 4314, 4316, 4433, 4680, 4825, 4832, 4844, 4847, 4865, 4903, 6304, 6832, 8814, 8819). That it may be further known what and of what quality those things are which in the external form appear as true and good, but in the internal are false and evil, let us take for example all the ceremonies of the Jewish Church, as the sacrifices, incenses, washings, and many others. These in the external form were true and good, not of themselves, but because in type they had reference to or represented internal truths and goods, which are of love and faith in the Lord. When such things in the external form were accounted holy, and especially when they were worshipped, as by the Jews and Israelites when becoming idolaters they applied them to the worship of strange gods, they then retained nothing of the truths and goods which in type they had reference to or represented, except the appearance, because in the internal form they were falsities and evils. It was similar with all the other things which 3
were with that people types representative of heavenly and Divine things. For as soon as the external things which represented internal were applied to the worship of other gods, they became idols which they worshipped, or gods of silver and of gold which they made with Jehovah God; for then in external form they appeared as true and good, but in the internal they were false and evil. In general gods of silver and of gold are all the falsities 4
and evils therefrom of worship, which are rendered like to truth and good by wrong applications and interpretations of the Word, and at the same time by reasonings from self-intelligence. Such things are signified by the gods of silver and of gold in the following passages—in Isaiah: *In*

that day a man shall cast away his idols of silver, and his idols of gold, which they made for themselves to worship, to the moles and to the bats; to go into the caverns of the rocks, and into the clefts of the ragged rocks (ii. 20, 21) — where moles and bats stand for those who are in darkness, that is,
5 in falsities and in the evils therefrom. Again in Isaiah: *In that day they shall cast away every man his idols of silver, and his idols of gold, which your own hands have made unto you for a sin* (xxxi. 7). Which their own hands have made means those things which are from self-intelligence. Again: *The graven image, a workman melteth it, and the goldsmith spreadeth it over with gold, and casteth silver chains* (xl. 19). Graven images stand for those things which are from the proprium or from one's self (see n. 8869); spreading over with gold stands for making them appear good in the external form; casting silver chains, for making them cohere together as if connected with truths. That gold stands for good and silver for
6 truth, may be seen in the passages cited above. In like manner in Jeremiah: *The statutes of the peoples are vanity: for one cutteth wood out of the forest, the work of the hands of the workman. He decketh it with gold and with silver; they fasten it with nails and with hammers, that it move not* (x. 3, 4). In Hosea: concerning the Ephraimites, *They sin more and more, and make them molten images of silver, idols according to their own intelligence, all the work of the craftsmen* (xiii. 2). Ephraim stands for the intellectual of the church (n. 5354, 6222, 6234, 6238, 6267), a molten image of silver for falsity appearing as truth, wherefore it is said according to their own intelligence; all the work of the craftsmen means that all was
7 by reasonings from the proprium. In Habakkuk: *Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, this shall teach! Behold, it is laid over with gold and silver, and there is no breath in the midst of it* (ii. 19). Wood stands for evil, stone for falsity, laid over

with gold and silver for having the appearance of good and truth by applications. In Daniel: *Belshazzar, while he well tasted the wine, commanded to bring the vessels of gold and of silver, which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king and his lords, his wives and his concubines, might drink therefrom. . . . And they drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, of stone* (v. 2–4, 23) — where the vessels of gold and of silver, which were from the temple of Jerusalem, represented the goods and truths of the church and kingdom of the Lord; to drink wine out of them signified to profane by evils and falsities, which are the gods of gold and of silver. In David: *Their idols are silver and gold, the* 8 *work of man's hands. They have mouths, but they speak not; eyes have they, but they see not* (Ps. cxv. 4, 5; cxxxv. 15, 16). The silver and gold which are idols stand for falsities and evils, the work of man's hands for their being from self-intelligence. And in Moses: *The graven images of the gods of the nations shall ye burn with fire; thou shalt not covet the silver or the gold that is on them, to take it unto thee . . . for it is an abomination to Jehovah thy God: therefore thou shalt not bring an abomination into thy house, and become a devoted thing like unto it . . . thou shalt utterly abhor it* (Deut. vii. 25, 26). The silver and gold upon graven images stand for the falsities and evils which are worshipped as truths and goods by reason of the appearance that is put on them.

8933. *Ye shall not make unto you.* That this signifies that they must sedulously beware, is evident from this, that it is again said that it was not to be done. The iteration or repetition involves that it was not to be done at all, or that they must sedulously beware of it.

8934. Verses 21–23. *An altar of the ground thou shalt make unto Me, and shalt sacrifice thereon thy burnt-offerings, and thy thank-offerings, thy flocks, and thy herds: in*

every place where I cause My name to be remembered I will come unto thee and I will bless thee. And if thou make Me an altar of stone, thou shalt not build it of hewn stones: for if thou lift up thy tool upon it, thou shalt pollute it. Neither shalt thou go up by steps unto Mine altar, that thy nakedness be not discovered thereon. "An altar of the ground thou shalt make unto Me" signifies a representative of worship in general from good; "and shalt sacrifice thereon thy burnt-offerings, and thy thank-offerings" signifies worship specifically according to the state of the spiritual life of every one; "thy flocks, and thy herds" signifies goods internal and external; "in every place where I cause My name to be remembered" signifies a state of faith in the Lord with every one; "I will come unto thee and I will bless thee" signifies the presence of the Divine then and influx. "And if thou make Me an altar of stone" signifies a representative of worship in general from truths; "thou shalt not build it of hewn stones" signifies not from self-intelligence; "for if thou lift up thy tool upon it" signifies if they be from the proprium; "thou shalt pollute it" signifies that then there will be no worship. "Neither shalt thou go up by steps unto Mine altar" signifies no elevation to interior things which are celestial; "that thy nakedness be not discovered thereon" signifies the idea of thought concerning them thus full of falsities, which idea will then be manifested.

8935. *An altar of the ground thou shalt make unto Me.* That this signifies a representative of worship in general from good, is evident from the signification of an altar, as the principal representative of the Lord, and therefore of the worship of Him (see n. 921, 2777, 2811, 4489, 4541); and from the signification of the ground as good. That the ground means good, is because by ground is signified the church which is in good (n. 566). Hence Adam was said to be from the ground (Gen. ii 7; iii. 19), for by him

was signified the man of the celestial church, or the church which is in good (n. 478, 479). There are two things from which the Lord is worshipped, good and truth. Worship from good was represented by an altar of the ground, but worship from truth was represented by an altar of stones; both kinds of altars are here mentioned. These two things from which worship is performed are called faith and charity; worship from truth has reference to faith, and worship from good to charity. As regards worship from faith and worship from charity, or from truth and from good, the case is this. Man before he is regenerated is in worship from truth, but when he is regenerated, he is in worship from good. For before man is regenerated he is led by truth to good, that is, by faith to charity; but when he is regenerated he is in good and thence in truth, that is, he is in charity and thence in faith (n. 8516, 8539, 8643, 8648, 8658). These two kinds of worship are what are represented by altars of the ground and of stone. An altar is the principal representative of the worship of the Lord, because thereon were offered burnt-offerings and sacrifices, and these were the things in which the Divine worship of the Hebrew nation, and thus of the Israelitish and Jewish nation, principally consisted (see n. 923, 1343, 2180, 2805, 2807, 2830, 3519, 6905).

8936. *And shalt sacrifice thereon thy burnt-offerings, and thy thank-offerings.* That this signifies worship specifically according to the state of the spiritual life of every one, is evident from the signification of burnt-offerings and sacrifices, as all internal worship in general, with variety according to the various kinds of celestial and spiritual things, that is, of good which is of love to the Lord and of truth which is of faith in the Lord (see n. 922, 923, 2165, 2180, 2805, 2807, 2830, 3519, 6905), thus according to every state of spiritual life specifically. Therefore it was that sacrifices were instituted of so various kinds, as besides the daily sacrifices, those of the sabbaths, of the

feasts, of the new moons, of dedications, of consecrations, also for every offence, for sin, for cleansing, for healing, and for giving birth. Therefore also it was that according to the state [from which were the offerings] various kinds of animals were employed, as oxen, bullocks, lambs, rams, she-goats, and he-goats, by which were specifically signified the various goods of spiritual life.

8937. *Thy flocks, and thy herds.* That this signifies goods internal and external, is evident from the signification of flocks, as internal goods, and from the signification of herds, as external goods (see n. 2566, 5913). That by flocks are signified internal goods, is because to flocks belong lambs, sheep, kids, she-goats, rams, and he-goats, by which are signified such things as are of innocence, of celestial and spiritual love in the internal man; and by herds are signified external goods, because to herds belong oxen, bullocks, calves, by which are signified such things as are of good and truth in the external man; what is signified by oxen has been already shown (n. 2180, 2566, 2781), also what by bullocks and by calves (n. 1824, 2830), what by lambs (n. 3519, 3994, 7840), what by sheep (n. 4169), what by kids and by she-goats (n. 3519, 4005, 4006, 4871), what by rams (n. 2830, 4170), and what by he-goats (n. 4169, 4769).

8938. *In every place where I cause My name to be remembered.* That this signifies a state of faith in the Lord with every one, is evident from the signification of place, as state (see n. 2625, 2837, 3356, 3387, 3404, 4321, 4882, 5605, 7381); thus every place means the state of every one or with every one. That it is a state of faith, is because the name of Jehovah signifies all in one complex by which the Lord is worshipped, thus all things of faith and charity (n. 2724, 3006, 6674); consequently to cause the name of Jehovah God to be remembered means with whom or in whose heart are charity and faith from the Lord. It is according to the sense of the letter that they

were to sacrifice burnt-offerings and thank-offerings, thus their flocks and their herds, in Jerusalem, which was the place that the Lord chose for the worship of Himself, thus in which He caused His name to be remembered. According to the internal sense, however, place is not meant, but every man in whom are faith and charity; for by place is not signified place in the internal sense, but state, neither by name is signified name, but faith and worship; thus is meant the man who is in a state of reception of faith from the Lord. Moreover in Jerusalem, which was the place where the Lord was worshipped by burnt-offerings and thank-offerings, were represented all things which are of the church. Therefore by Jerusalem in the Word and by the New Jerusalem in the Apocalypse is signified the church of the Lord; and the church of the Lord is with every one who is in a state of reception of charity and faith from the Lord; for a man himself is a church, and many in whom is the church constitute the church in general. Thus also it is plain that by, in every place where I cause My name to be remembered, is signified a state of faith with every one.

8939. *I will come unto thee and I will bless thee.* That this signifies the presence of the Divine then and influx, is evident from the signification of coming unto any one, when it is said by Jehovah, as presence (see also n. 5934, 6063, 6089); and from the signification of being blessed, when by Jehovah, as being gifted with faith and charity (n. 2846, 3406, 4981, 6091, 6099, 8674), thus also their flowing in, for faith and charity flow in from the Lord with man. These things are a blessing in the internal sense, for they are what render man blessed and happy to eternity. During man's life in the world, the things which he calls blessings are those which render him blessed and happy in time, as riches and honors. The things, however, which are meant in the internal sense of the Word are not temporal things, but eternal things, compared with which

temporal things are of no account. For there is no ratio between what is temporal and what is eternal, not even if the time be extended to thousands or myriads of years, for these have an end, but that which is eternal has no end. Wherefore that which is eternal *is*, for that which is without end *is*, inasmuch as it has *being* from the Divine, which is infinite, and the infinite as to time is eternal. But that which is temporal comparatively is not, because when it is ended it is no more. Hence also it is plain that blessing in the spiritual sense is that which has within it *being* from the Divine, thus what is of eternal life, conse-
2 quently what is of charity and faith. That worldly blessing is nothing in comparison with heavenly blessing which is eternal, the Lord thus teaches in Matthew: *What is a man profited, if he shall gain the whole world, and lose his soul?* (xvi. 26.) Nevertheless the man who is in worldly and earthly things does not apprehend this saying, for worldly and earthly things suffocate and cause it not even to be believed that there is eternal life. And yet I can asseverate that man as soon as he dies is in another life, and lives a spirit among spirits, and that then he appears to himself and to others in that life in all respects like a man in the world, endowed with every sense internal and external (n. 1881); consequently that the death of the body is only the casting off of such things as had served for use and service in the world; and moreover that death itself is the continuation of life, but in another world, which is invisible to the eyes of the earthly body, yet is there seen in a light exceeding a thousand times the mid-
3 day light of the world. This I know from the living experience of so many years, which is still continued, that I solemnly declare it. I still talk and I have talked with almost all whom I had known in the world and who are dead, with some after two or three days from their decease. Very many of them were exceedingly indignant that they had not believed at all in a life which was to continue after

death. I have talked with them not only for a day, but for months and years; and it has also been given me to see their states of life in succession or progress either to hell or to heaven. Wherefore let him who wishes to be forever happy know and believe that he will live after death; let him think of this and keep it in mind, for it is the truth. Let him also know and believe that the Word is the only doctrine which teaches how man shall live in the world that he may be happy to eternity.

8940. *And if thou make Me an altar of stone.* That this signifies a representative of worship in general from truths, is evident from the signification of an altar, as a representative of Divine worship in general (see n. 921, 2777, 2811, 4489); and from the signification of stones, as truths (n. 643, 1298, 3720, 3769, 3771, 3773, 3789, 3798, 6426, 8609). There is worship of the Lord from good, and there is worship of Him from truth. The worship of the Lord from good was represented by an altar of the ground, and the worship from truth by an altar of stone — as to both kinds of worship, see above (n. 8935). Because an altar of stone signified worship from truth, therefore it was commanded that such an altar should be erected as soon as they passed over the Jordan and came into the land of Canaan, and upon it were to be written the commandments of the law, that is, truths Divine from heaven; for by the ten commandments are signified all truths Divine in a summary. Concerning that altar it is thus written in Moses: *When ye shall pass over Jordan . . . thou shalt set thee up great stones, and plaister them with plaister: and thou shalt write upon them all the words of this law. . . . After* [passing over Jordan] *thou shalt build there an altar unto Jehovah thy God, an altar of stones: thou shalt lift up no iron upon them. Thou shalt build the altar of Jehovah thy God of whole stones: and thou shalt offer burnt-offerings thereon . . . and thank-offerings. . . . And thou shalt write upon the stones of the altar the words of*

this law very plainly (Deut. xxvii. 1–8 : Josh. viii. 30–32).
2 The reason why the words of the law were to be written upon the stones of the altar was, that by stones were signified truths, and by an altar of stones worship from truths. This also was the reason why the ten commandments which signified Divine truths in the complex were written on tables of stone. That this was to be done as soon as they passed over the Jordan, was because the Jordan, which on the side of the wilderness was the first and extreme boundary of the land of Canaan, signified introduction into the church or heaven, which is effected by knowledges of truth and good, thus by truths from the Word (n. 4255) ; for all the rivers which were the boundaries of that land, signified the first and outmost things of the Lord's kingdom (n. 4116, 4240). By the stones of the altar are signified the truths of faith also in Isaiah : *He shall take away sin, when He maketh all the stones of the altar as chalkstones that are beaten in sunder* (xxvii. 9) — speaking of the vastation of the church, the stones of the altar as chalkstones that are beaten in sunder, signifying that so it shall be with the truths of faith which are of worship. As to altars in general, they were of the ground, of stones, of brass, of wood, and also of gold — of brass, wood, and gold, because these signified good. Concerning an altar of brass, see Ezekiel (ix. 2), and also concerning an altar of wood (xli. 22) ; and concerning an altar of gold, which was the altar of incense, see First Book of the Kings (vi. 22 ; vii. 48 : also Apoc. viii. 3). That brass signifies good, may be seen above (n. 425, 1551), also that wood signifies the same (n. 643, 2784, 2812, 3720, 8354), and likewise gold (see n. 113, 1551, 1552, 5658).

8941. *Thou shalt not build it of hewn stones.* That this signifies not from self-intelligence, is evident from the signification of hewn stones, as such things as are from self-intelligence ; for stones are truths (see n. 8940), and to hew them or fit them is to hatch or devise truths, or what

resemble truths, from the proprium or from self-intelligence. For things which are hatched or devised from the proprium or from self-intelligence have their life from man, which life is no life, inasmuch as the proprium of man is nothing but evil (n. 210, 215, 694, 874–876, 987, 1047, 5660, 5786, 8480), whereas that which is not from the proprium, but from the Divine, has life in itself, since all life is from the Divine. The worship of the Lord from truth is here treated of, for this worship is signified by an altar of stones (n. 8940). Truths from which the Lord is 2
to be worshipped are to be taken only from the Word, for in every truth of the Word there is life from the Divine. When truths are taken from the proprium, they regard and have as their end dignity and eminence over all in the world, and likewise earthly possessions and wealth above all; wherefore they have in them the love of self and of the world, thus all evils in the complex (n. 7488, 8318). But truths which are from the Word regard and have as their end eternal life, and have in them love to the Lord and love toward the neighbor, thus all goods in the complex. When truths are hatched from the proprium or from self-intelligence, they rule over the truths which are from the Divine, these being applied to confirm them; when yet the contrary should be the case, namely, that truths from the Divine should rule, and those which are from self-intelligence should serve. Those which are from the proprium or from self-intelligence are called truths, but they are not truths; they only appear as truths in the external form, for they are rendered like truths by applications from the literal sense of the Word and by reasonings, while in the internal form they are falsities: what and of what quality they are may be seen above (n. 8932). There are in the 3
world two religious systems which are from self-intelligence, — one in which the love of self and of the world is everything, which religion is that which is called in the Word Babel; it is inwardly profane from the love of self and of

the world, and outwardly holy from the Word which has been applied to confirm. The other system of religion is that in which the light of nature is everything; they who are in it acknowledge nothing for truth which they do not apprehend. Some from this religion acknowledge the Word, but they apply it to confirm their own ideas, thus to serve. Some however do not acknowledge the Word; but these place the Divine in nature, for their light, inasmuch as it is of nature, falls into nature, and cannot be illumined by the light of heaven, because they reject the Word from which is all enlightenment. Those who are of this religious system and those who are of the former are in hell, because they are void of heavenly life, which they cannot receive because they have rejected the Word. Such of them as have applied the Word to confirm their ideas have made the Word of none effect in their hearts; but because it was strong in its authority with the common people, they have used it for this service, to give weight to the devices of their own intelligence. From this it may be evident what is signified in the spiritual sense by the statute,
4 that an altar should not be built of hewn stones. By hewn stone is signified that which is from self-intelligence also in the following passages — In Isaiah: *The people shall know, Ephraim and the inhabitant of Samaria, that say in elation and pride, The bricks are fallen, and we will build with hewn stone* (ix. 9, 10). In Jeremiah: *When I cry and call for help, He shutteth out my prayer. He hath fenced up my ways with hewn stone, He hath made my paths crooked* (Lam. iii. 8, 9). In Amos: *Forasmuch as ye trample upon the poor, and take from him the burden of wheat; ye have built houses of hewn stone, but ye shall not dwell in them* (v. 11). In these passages hewn stone stands for such things in matters of faith as are from self-intelli-
5 gence. Because such was the signification of hewn stone, therefore the altar first erected in the land of Canaan by the sons of Israel after they had passed over the Jordan,

was built of unhewn stones; for by the passage over the Jordan was represented introduction into the kingdom of the Lord, which is effected by the truths of faith. Of this altar it is thus written in Joshua: *Joshua built an altar unto Jehovah the God of Israel in mount Ebal, as Moses the servant of Jehovah commanded the sons of Israel . . . an altar of whole stones, upon which no man had lift up iron* (viii. 30, 31: also Deut. xxvii. 1–8). The temple of 6
Jerusalem in like manner was built of whole stones unhewn, of which it is thus written in the First Book of the Kings: *As to the house itself, when it was in building, it was built of whole stone as it was brought: for there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building* (vi. 7); for by the temple of the Lord was represented the Lord as to Divine truth. That the Lord was represented by the temple, He Himself teaches in John (ii. 19, 21, 22), and that He was represented as to the Divine truth was because this truth was there taught; for which reason also it was built of stones, since by stones was signified Divine truth (n. 8940); and hence also the Lord Himself was called the Stone of Israel (n. 6426). From these things it is now plain what was 7
signified by the stone of the altar, and what also by the stone of the temple, likewise what by the stones being whole and unhewn, namely, that religion was to be formed by truths from the Lord, thus from the Word, and not from self-intelligence. Truths which are from self-intelligence are thus described also in Isaiah: *The graven image a workman melteth, and the goldsmith spreadeth it over with gold, and casteth silver chains. . . . He seeketh a cunning workman to prepare a graven image* (xl. 19, 20). The graven image stands for the religion which is from the proprium, which is set up to be worshipped as Divine (see n. 8869); the workman stands for those who hatch and devise ideas from the proprium; that they may appear like truths is described by his spreading it over with gold,

casting silver chains, and seeking a cunning workman.
8 Again: *They that fashion a graven image are all of them vanity. . . . All his fellows shall be ashamed, and the workmen themselves. . . . He fashioneth the iron with the tongs, he both worketh in the coals and fashioneth it with hammers, and worketh it with his strong arm. . . . The carpenter stretcheth out a line: he marketh it out with a rule; he shapeth it with planes; and he marketh it out with the compasses, and shapeth it after the figure of a man, according to the beauty of a man, to dwell in the house* (xliv. 9, 11–13); in this passage also is described the religion which is from self-intelligence. In like manner in Jeremiah: *The statutes of the nations are vanity: for one cutteth wood out of the forest, the work of the hands of the workman with an axe. He decketh it with silver and with gold; he fasteneth it with nails and with hammers* (x. 3, 4). And also in Hosea: *Nevertheless now they sin more and more, and make them molten images of silver, idols according to their own intelligence, all of them the work of the craftsmen* (xiii. 2). Religion which is hatched from self-intelligence, and not derived from the Word, is meant in the internal sense by idols and strange gods, by molten images and graven images, for the things which come from the proprium are nothing else, since they are in themselves dead, and yet are worshipped as living.

8942. *For if thou lift up thy tool upon it.* That this signifies if they be from the proprium, is evident from the signification of a tool, as truth devised, thus from proprium; for the tool is of iron by which stones are cut and fashioned into form. Here therefore it is the proprium of man, for this fashions the things which are to be of religion that they may appear in the form of truth. Instead of tool, the term iron is sometimes used, and sometimes axe (see Deut. xxvii. 5: Josh. viii. 30, 31: 1 Kings vi. 7: Isa. xliv. 11, 12: Jer. x. 3), and by these instruments are signified such things as are of self-intelligence and devise [fiction for truth].

8943. *Thou shalt pollute it.* That this signifies that in such case there will be no worship, is evident from the signification of polluting, as causing that there be no worship. For that which is derived from self-intelligence is in itself void of life, yea, is spiritually dead, for the proprium of man is nothing but evil; wherefore if Divine worship is performed from the proprium, that worship is not other than like the worship of an idol, graven or molten, wherein there is no spirit, that is, no life. But that which is from the Word is alone serviceable for Divine worship, since it is in itself living. For inwardly in every thing of the Word there is a spiritual sense, which treats of the kingdom of the Lord, and within that sense is the Divine, since the Word in its inmost sense treats of the Lord alone; therefrom is the sanctity and the life of the Word, and not from any other source. The Word is as a Divine man; the literal sense is as it were his body, but the internal sense is as it were his soul; from this it is plain that the literal sense has life through the internal sense. It appears as if the literal sense vanishes or dies by means of the internal sense, when on the contrary it does not vanish, still less dies, but through the internal sense lives. From these things it is now evident that worship truly Divine has its existence from those things which are of the Word, and in no case from those things which are of self-intelligence. Therefore it is that by, if thou lift up a tool upon the altar thou shalt pollute it, is signified that in case thou devise such things as are of Divine worship from self-intelligence, and do not derive them from the Word, there is no worship.

8944. It is believed in the world that man from the light of nature, thus without revelation, can know many things which are of religion, as that there is a God, that He is to be worshipped, and also that He is to be loved, likewise that man will live after death, and many other truths which depend upon these; and yet this belief is derived from self-

intelligence. But I have been instructed by much experience that man of himself knows nothing at all concerning Divine things and concerning those things which are of heavenly and spiritual life, without revelation. For man is born into the evils of the love of self and of the world, which are such that they shut out influx from the heavens and open up influx from the hells, thus such as make man blind and incline him to deny that there is a Divine, that there is a heaven and a hell, and that there is a life after death. This is very manifest in the case of the learned in the world, who by store of knowledge have raised the light of their nature above the light of others; for it is known that these deny the Divine and acknowledge nature in place of the Divine, more than others; and also that when they speak from the heart and not from doctrine they deny the life after death, likewise heaven and hell, consequently all things of faith, which they call restraints for the common people. From this it is plain what is the quality of the light of nature without revelation. It has also been shown that many who have written upon natural theology, and from the light of their nature have skilfully confirmed those things which related to the doctrine of their church, in the other life deny those same things in heart more than others do, and also deny the Word itself, which they attempt utterly to destroy; for in the other life hearts speak. It has also been shown that the same can receive nothing of influx out of heaven, but only from the hells. Hence it was plain what is the quality of the light of nature without revelation, consequently what is the quality of that which
2 comes from self-intelligence. But two considerations have arisen which bring the mind into doubt upon this subject: first, that the ancients who were gentiles still knew that there is a Divine, that this is to be worshipped, and that man as to the soul is immortal; second, that these things are known also to many nations at this day, with whom there is no revelation. But as to the ancients, they did

not know those things from the light of their own nature, but from revelation, which was diffused even to them from the church; for the church of the Lord from the most ancient times had been in the land of Canaan (see n. 3686, 4447, 4454, 4516, 4517, 5136, 6516). From these such things as pertained to Divine worship were diffused to the nations round about and likewise to the neighboring Greeks, and from these to the Italians or Romans. From this source both Greeks and Romans had knowledge respecting the Supreme Deity and the immortality of the soul, of which their learned men wrote. As to the heathen 3 at this day who also know that there is a Divine and that there is a life after death, they have not had this knowledge from the light of their own nature, but from the religious teaching handed down to them from ancient times, which was founded upon such knowledge as in various ways had been diffused from the church which had revelation. This was of the Divine providence of the Lord. Moreover, such of them as from their religion acknowledge the Divine over all things, and from their religion perform the duties of charity to their neighbor, when in the other life they are instructed, receive the truths of faith and are saved — as has been already shown (see n. 2589–2604).

8945. *Neither shalt thou go up by steps unto Mine altar.* That this signifies no elevation to interior things which are celestial, is evident from the signification of going up by steps, as elevating one's self to higher or interior things — whether we say interior things or higher things, it is the same, for interior things appear as higher (see n. 2148, 3084, 4210, 4599); and from the signification of an altar, as the principal representative of the Lord (n. 921, 2777, 2811); thus by going up by steps unto Mine altar is signified elevating one's self to the Lord, consequently to interior things which are celestial; for the Lord is more present in interior things. Those things are called celes-

tial which are in the inmost heaven, and those spiritual which are in the middle heaven. For heaven is distinguished into two kingdoms, namely, the celestial kingdom and the spiritual kingdom. They who are in the celestial kingdom are in the inmost or third heaven, thus nearest to the Lord; for they who are there are in love to the Lord and in innocence, consequently in wisdom above all the other angels. But they who are in the spiritual kingdom are in the middle or second heaven, thus more remote from the Lord; they who are there are in charity toward the neighbor and by means of charity they are near the Lord. Concerning these two kingdoms and the difference between them, see what has been before shown (n. 2048, 2088, 2227, 2507, 2669, 2708, 2715, 2718, 3235, 3246, 3374, 3887, 4448, 4585, 4938, 4939, 5113, 5922, 6367,
2 6435, 7877). It is to be explained in few words how the case is with respect to elevation toward interior things, thus toward celestial things, which is signified by going up by steps unto the altar. It is not granted any one in the other life to be elevated higher into heaven than to the degree of good in which he is; for if higher, then his defilements are manifested, that is, the evils of his loves and the falsities therefrom. For, the more interior the more pure and holy it is in heaven. They who are in a more impure state are kept in a lower sphere, where their impurities are not perceived and do not appear, because they are in grosser good and in more obscure
3 truth. It sometimes happens that they who come into heaven desire to come into an interior heaven, believing that thus they shall enjoy greater joy. In order that this desire which inheres in them may be removed, they are elevated indeed into an interior heaven; but when they come thither, they begin to be tormented by reason of the evils of their loves, which evils then come to their perception, and also become deformed by reason of the falsities from the evils with them. Upon perceiving these

things, they cast themselves down from the interior heaven, and do not return into a tranquil and peaceful state until they come into their former station. These are the things which are signified by the statute, Thou shalt not go up by steps unto Mine altar, that thy nakedness be not discovered thereon. The case is similar with those who are 4
beneath heaven. If they desire to ascend into heaven before they have been prepared, when they are elevated thither they feel torment almost infernal and appear to themselves as carcasses. Even life itself with them is then labored, like the life of those who are in the agony of death. Wherefore they cast themselves headlong thence, and afterward no more desire to ascend above the state of life in which they are. It is to be known that in the 5
other life heaven is denied to no one by the Lord, and that as many as desire can be admitted. Heaven consists of societies of angels who are in the good of love toward the neighbor and of love to the Lord; and when any are admitted into heaven, they are let into such societies. But when the sphere of their life, that is, when the life of their love is not in agreement, then conflict arises, from which they have anguish and dejection. Thus they are instructed concerning the life of heaven and concerning the state of their own life in comparison, also concerning this fact, that no one has heaven merely by being received or admitted — as is the common opinion in the world — and that man by life in the world may acquire the capacity of abiding hereafter with those who are in heaven — see what has been already said and shown on this subject from experience (n. 3938, 4225, 4226, 4299, 4674, 5057, 5058, 7186, 7519, 8794, 8797). These are the things which are signified by the statute, Thou shalt not go up by steps unto Mine altar, that thy nakedness be not discovered thereon, also by a similar statute in the twenty-eighth chapter (v. 42, 43). It is said, go up by steps, for the reason 6
that elevation to interior things appears in the world of

spirits, where celestial and spiritual things are presented in forms like those of the world, as an ascent by steps. This representative it has been given me often to see. For this reason also it was that the angels were seen by Jacob in his dream ascending to the Lord by the steps of a ladder (Gen. xxviii. 12). Therefore also by steps in the Word is signified ascent to higher things, that is, to interior things — as in Ezekiel (xl. 6, 22, 26, 31, 34); and in Amos: *The Lord Jehovih Zebaoth . . . buildeth His stories* [*steps*] *in the heavens* (ix. 6).

8946. *That thy nakedness be not discovered thereon.* That this signifies the idea of thought concerning them thus full of falsities, which idea will then be manifested, is evident from the signification of nakedness, as that which is destitute of truths (see n. 5433), thus an idea of thought full of falsities; and from the signification of being discovered, as being manifested. How this is, has been explained just above (n. 8945), namely, that a man, a spirit, or an angel appears such as he is as to both his lives, as to the life of his thought concerning truths, and as to the life of his will concerning goods, if he be elevated interiorly into heaven; for the more interior the advance into the heavens, the purer is the good and the purer the truth. In order therefore that the falsities which are of the thought and the evils which are of the will should not come forth to view, but be hidden, they are kept in lower parts, where they are in a comparatively obscure light. From this also it may be evident what was meant by the saying, that no one can see Jehovah and live; for Jehovah is pure love, and from Him is pure light, and to be seen in these is to perish. Therefore also the angels themselves in heaven are veiled with a cloud (n. 6849), and all who are in hell are veiled in thick clouds (n. 3340, 8137, 8138, 8814, 8819); for clouds there are falsities.

THE SPIRITS AND INHABITANTS OF THE PLANET SATURN.

8947. The spirits from this planet and likewise the planet itself appear in front at a considerable distance, on the plane of the lower part of the knees; and when the eye is opened thither, a multitude of spirits from that earth comes into view. They are seen on this side of that earth and to the right.

8948. It has also been given to talk with them and thereby to learn their quality as compared with others. They are upright, and they are modest. And as they esteem themselves small as compared with others, therefore also in the other life they appear small; for the appearance of every one in the other life is according to his disposition and according to his life.

8949. In worship they are very humble; for when in worship they account themselves as nothing. They worship our Lord, and acknowledge Him as the only God. For the Lord appears sometimes to those who are on that earth in an angelic form, and thus as man; and then the Divine beams forth from the face and affects their mind. The inhabitants also, when they become of age, talk with spirits, and by these they are instructed concerning the Lord, and how He is to be worshipped, also how they ought to live.

8950. The spirits of that earth, when any would seduce them and draw them away from faith in the Lord, or from humility toward Him and from uprightness of life, say that they wish to die. Then little knives are seen in their hands, by which they seem to want to pierce their breasts. When they are asked why they do so, they say that they would rather die than be led away from the Lord. The spirits of our earth sometimes laugh at these things and pester them with questionings why they do so. But they answer that they know very well that they are not going to

kill themselves, and that this is only an appearance proceeding from the will of their mind, showing that they would rather die than be drawn away from the worship of the Lord.

8951. There are some also on that earth who call their light at night, which is great, the Lord; but these are separated from the rest, and are not tolerated among them. This light at night proceeds from the great belt which encompasses that earth at a distance, and from the moons which are called the satellites of Saturn.

8952. They were asked concerning that great belt, which appears from our earth to be elevated above the horizon of that planet and to vary its positions. They said that it does not appear to them as a belt, but only as a snowy light in the heaven in various directions.

8953. The inhabitants and spirits of that earth have reference to that in man which is in the middle between spiritual sense and natural sense, but they withdraw from the natural and draw near to the spiritual. Therefore it is that those spirits seem to themselves often to be carried away or caught up into heaven, and afterward let back, thus alternately. For whatever is of spiritual sense is in heaven; but whatever is of natural sense is beneath heaven.

8954. There are no cities there, nor kingdoms, but they live distinguished into families, each family apart from others, thus man and wife together with their children. When the children marry, they are separated from the house of their parents, and have no more concern about it. So the spirits from that earth are seen two and two.

8955. All on that earth, otherwise than on ours, know that they shall live after death. Wherefore also they make no account of their bodies, only so far as may be necessary for the life, which they say is to remain and serve the Lord. For this reason also they do not bury the bodies of the dead, but cast them forth and cover them with branches of trees from the forest.

8956. They have also little solicitude about food and clothing. They live on fruits and vegetables of various kinds which their earth produces. And they are but scantily clothed, for they are encompassed with a thick skin or coat* which protects against cold.

8957. There will be a continuation at the close of the following chapter concerning the spirits and inhabitants of the earth Saturn.

*Their own skin—see "Spiritual Diary," n. 1522—*nullo alio vestitu sint quam naturali, nudi, sed crassa tunica seu cute cincti.*

CHAPTER TWENTY-FIRST.

THE DOCTRINE OF CHARITY.

8958. They who are being regenerated undergo temptations.

8959. Temptations are spiritual combats in man. For they are combats between the evil which is within him from hell and the good which is within him from the Lord.

8960. Temptation is induced by evil spirits who dwell with man in his evils and falsities; these spirits excite his evils and accuse him. But angels from the Lord who dwell in his goods and truths, call forth the truths of faith which are with him and defend him.

8961. The contest in temptations is as to the dominion of the evil which is with man from hell, or of the good which is with him from the Lord. The evil which wills to rule is in the natural or external man, but the good is in the spiritual or internal man. Hence in temptations there is further contest for the dominion of the one man over the other. If evil conquers, then the natural man rules over the spiritual; if good conquers, then the spiritual man rules over the natural.

8962. These combats are waged by truths of faith which are from the Word. From these man must fight against evils and falsities; if he fights from other than these, he does not conquer, because the Lord is not in other truths.

8963. Inasmuch as the combat is waged by truths of faith which are from the Word, therefore man is not admitted into combat until he is in knowledges of truth and of good, and has gained therefrom some spiritual life. Wherefore these combats do not take place with man until he has come to years of maturity.

8964. He who has not in himself truths of faith from the Word by which he may fight, thus who has not any spiritual life in himself derived from those truths, is not admitted into any combat, inasmuch as he would then yield; and if man yields, his state after temptation becomes worse than his state before temptation, for evil has then acquired to itself power over good, and falsity over truth.

8965. Because faith is rare at this day, since the church is at its end, therefore few to-day undergo any spiritual temptations. In consequence it is scarce known what they are and to what end they conduce.

8966. Temptations conduce to confirming truths of faith, also to implanting them, and to instilling them in the will, that they may become goods of charity. For man, as already said, fights from the truths of faith against evils and falsities; and because his mind is then in truths, when he conquers he confirms himself in them and implants them; and also the evils and falsities which assaulted he accounts as an enemy, and rejects from himself. Moreover by temptations lusts which are of self-love and of the love of the world are subdued, and man becomes humble. Thus he is rendered meet to receive the life of heaven from the Lord, which life is the new life, such as belongs to the regenerated man.

8967. Inasmuch as by temptations truths of faith are confirmed and goods of charity implanted, and also lusts of evil subdued, it follows that by temptations the spiritual or internal man acquires dominion over the natural or external man, thus good which is of charity and faith over evil which is of self-love and the love of the world. When this is effected, man has enlightenment and perception of what is true and what is good, also of what is evil and false, and thereby he has intelligence and wisdom, which afterward increase day by day.

8968. When man by truths of faith is being introduced

to good of charity, he then undergoes temptations; but when he is in good of charity, temptations cease, for then he is in heaven.

8969. In temptations man ought to fight against evils and falsities as of himself, but still believe that he fights from the Lord. If he does not believe this during the temptation itself, because at that time he is in obscurity, still he should believe it after the temptation. If man after temptation does not believe that the Lord alone has fought for him and conquered for him, then he has undergone only external temptation, which temptation does not penetrate deeply nor cause anything of faith and of charity to take root.

CHAPTER XXI.

1. Now these are the judgments which thou shalt set before them.

2. When thou shalt buy a Hebrew servant, six years he shall serve: and in the seventh year he shall go out free for nothing.

3. If in his body he shall have come in, in his body he shall go out: if he is lord of a wife, then his wife shall go out with him.

4. If his master shall have given him a wife, and she have borne him sons or daughters; the wife and her children shall be his master's, and he shall go out in his body.

5. And if saying the servant shall say, I love my master, my wife, and my children; I will not go out free:

6. Then his master shall bring him unto God, and shall bring him to the door, or unto the door post; and his master shall bore his ear through with his awl; and he shall serve him for ever.

7. And when a man shall have sold his daughter to be a maidservant, she shall not go out as the menservants go.

8. If she be unpleasing in the eyes of her master, so that he will not espouse her, then he shall let her be redeemed: to sell her unto a strange people he shall have no power, seeing he hath dealt treacherously with her.

9. And if he shall have espoused her unto his son, he shall deal with her according to the manner of daughters.

10. If he shall have taken him another; her food, her raiment, and her duty of marriage, shall he not diminish.

11. And if he shall not have done these three unto her, then shall she go out free without silver.

12. He that smiteth a man, so that he die, dying he shall die.

13. And if one has not lain in wait, but God has caused it to happen to his hand; then I will appoint thee a place whither he shall flee.

14. And when a man shall have dealt purposely against his companion, to slay him with guile; thou shalt take him from Mine altar, that he may die.

15. And he that smiteth his father and his mother, dying he shall die.

16. And he that stealeth a man, and selleth him, or if he shall have been found in his hand, dying he shall die.

17. And he that curseth his father and his mother, dying he shall die.

18. And when men shall dispute, and a man shall smite his companion with a stone, or with his fist, and he die not, but lie down on his bed:

19. If he rise again, and walk abroad upon his staff, then shall he that smote him be quit: only he shall pay his ceasing [of labor], and healing shall heal him.

20. And when a man shall have smitten his manservant, or his maidservant, with a rod, and he die under his hand; with avenging vengeance shall be taken on him.

21. Notwithstanding, if he shall continue a day or two, vengeance shall not be taken: for he is his silver.

22. And when men shall have striven together, and with

a blow shall have hurt a woman with child, so that her offspring go forth, and yet no mischief follow, with fining he shall be fined, according as the woman's husband shall lay upon him; and he shall pay according to the judges.

23. And if any mischief follow, then thou shalt give soul for soul,

24. Eye for eye, tooth for tooth, hand for hand, foot for foot,

25. Burning for burning, wound for wound, stripe for stripe.

26. And when a man shall have smitten the eye of his manservant, or the eye of his maidservant, and destroyed it; he shall let him go free for his eye's sake.

27. And if he shall have knocked out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake.

28. And when an ox shall thrust with the horn a man or a woman, that they die, with stoning the ox shall be stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit.

29. But if the ox were wont to thrust with his horn in time past, and it hath been attested to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall die.

30. If expiation be laid on him, then he shall give for the ransom of his soul whatsoever is laid upon him.

31. Whether he have thrust with the horn a son, or thrust with the horn a daughter, according to this judgment shall it be done unto him.

32. If the ox shall have thrust with the horn a manservant, or a maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned.

33. And when a man shall have opened a pit, or when a man shall have dug a pit and not covered it, and an ox or an ass shall have fallen into it,

34. The owner of the pit shall make it good; he shall give silver unto the owner of them, and the dead [beast] shall be his.

35. And when a man's ox shall hurt with a thrust the ox of his companion, that he die; then they shall sell the live ox, and divide the silver of it; and the dead also they shall divide.

36. Or if it be known that the ox was wont to thrust with the horn in time past, and his owner hath not kept him in; repaying he shall repay ox for ox, and the dead shall be his.

37.* When a man shall have stolen an ox, or a sheep, and killed it, or sold it; he shall repay five oxen for an ox, and four sheep for a sheep.

CONTENTS.

8970. In this chapter in the internal sense are described those who hurt or destroy the truth of faith or the good of charity with themselves, or with others, what their punishment is, and what the restitution. Such things are involved in the judgments or laws in this chapter concerning servants, concerning death or injury occasioned to companions or servants, also concerning oxen that thrust with the horn, and concerning a pit.

INTERNAL SENSE.

8971. That the Word is holy, yea most holy, is known to every one within the church. This is not only acknowledged, but is also apperceived by those who are in the truths of faith and in a life according to them, for they are kept continually in the idea of what is holy when they read the Word. But they who are not in the truths of faith and in a life according to them do not acknowledge, still less apperceive, anything of holiness in the Word. When these

* In our English version this is the first verse of the next chapter.

read the Word, they do not see anything more sublime in it than in any other writing. And they who in their heart deny the sanctity of the Word say also with themselves when they read it, that the writings of men are more elegant, because composed in a more elegant style as to the literal sense. This has been attested to me by living experience from those in the other life who in their heart have denied that the Word was inspired by the Divine. But when it was said to them that the Word is holy and Divine as to every iota in it and as to every least tittle, they were astounded, wondering whence this could be. And when it was further said to them, and also shown to the life, that all things which are in the Word contain in them a spiritual sense which does not appear in the letter, and that that sense of the Word is with the angels in heaven when the Word is read by man, they then acknowledged it because it was shown to them; but they said that they did not know this in the world, and because they did not know it, they are therefore without blame. But when the same were explored, it was observed that they had lived for every pleasure without any restraints from conscience, and for this reason had denied in their heart the Divine, heaven and hell, a life after death, and all other matters of faith, and that this was the cause why they had not acknowledged the sanctity of the Word. And it was further attested that all they who have been in the truths of faith and in a life according to them have accounted the Word holy, and have also perceived it so with themselves while reading it. From this they who had denied were convinced that the cause was not in the Word, but in themselves. For in the case of those who are in a life of good the interiors are open into heaven, whence the holy of the Word flows in from angels; but in the case of those who are in a life of evil the interiors are closed toward heaven and are open
2 into hell, whence there flows in the contrary. Take for example the judgments or laws contained in this chapter

concerning menservants, maidservants, and oxen. They who deny the sanctity of the Word, because they are in a life of evil, are ready to say that in these judgments or laws they do not see anything Divine — as when it is said that a manservant who does not desire to go away free should be brought to a door or a door post, and his master should bore through his ear with an awl, and thus he should serve for ever; also when it is said that if a manservant who is smitten shall live a day or two, his master who smote him shall not be punished because he is his money; again where it is said that a manservant should be free for the loss of an eye or a tooth, and that an ox that thrust with the horn should be stoned, besides other particulars there mentioned. They who deny in their heart the sanctity of the Word see these things as not worthy of the Word and still less worthy to be declared by Jehovah Himself on mount Sinai; in like manner they regard all other parts of the Word, as well the historic as the prophetic. But the reason why they so regard them is that heaven is closed to them on account of a life of evil, and therefore they have a contrary perception. The case is altogether otherwise with those who are in a life of good. Whence the sanctity 3
of the Word is, which flows in from heaven, is evident from all those things which have been said and shown heretofore concerning the internal sense of the Word — namely, that the Word alone has an internal sense, and that this sense treats of such things as relate to heaven, which are the things of eternal life, and that inmostly it treats of the Lord alone, thus of holy things, yea, of Divine things themselves, which are the most holy; and that that sense is for angels, who are with man while the Word is read, consequently that there is therefrom an influx of the holy, and a perception of it, with those who are in a life of faith and of charity. As to the judgments or laws in this chapter concerning menservants, maidservants, and oxen, they contain in the internal sense such things as are of the

Divine order respecting those who are in the truth of faith, also respecting those who hurt or destroy the things which belong to faith and charity, and the things which are of love to the Lord, and in the inmost sense those things which would do wrong to the Lord Himself. Therefore it may be evident to every one how holy these judgments are in themselves, though they do not appear so in the letter.

8972. Verse 1. *Now these are the judgments which thou shalt set before them* signifies exterior truths, such as ought to be in the civil state where there is a representative church, and which flow from the internal truths which are of order in the heavens; that these things are signified by the judgments which were to be set before the sons of Israel is evident from the signification of judgments, as truths (see n. 2235, 6397, 7206, 8685, 8695). The reason why judgments are truths is that all judgment is effected by truths. Therefore by doing judgment in the Word is signified doing truth, that is, judging according to truths. But by judgments, in the plural, are signified civil laws, thus exterior truths such as are in the civil state. It is said where there is a representative church, for the reason that interiorly they contain and involve in them those truths which are of order in the heavens, as may be evident
2 from their internal sense. The laws which were enacted and commanded the sons of Israel by the Lord were distinguished into commandments, judgments, and statutes. Those were called commandments which related to the life, those judgments which related to the civil state, and those statutes which related to worship. As to judgments in particular, they are such laws as are contained in this chapter, and also in several chapters that follow. They served for laws in the church wherein the internal things which are of heaven and the church were represented by external things. But they do not serve for laws in the church wherein internal things are no longer represented by external — as in the Christian Church. The reason is

that to the man of this Church internal things have been revealed, and therefore by internal things communication with heaven is effected, not by external things, as heretofore. This is the reason why the man of the Christian Church is not bound to observe in their external form those laws which are called judgments and statutes, but in their internal form. Still there is a sanctity abiding in them, because they contain within them holy things, as do also all and each of the things commanded in the Word concerning sacrifices. Although these laws are abrogated, still they are holy things of the Word by reason of the Divine things which are in them and which they represented. For when they are read by a Christian man, the Divine things which are within them and were represented are apperceived in the heavens and fill angels with that which is holy, and at the same time by influx from the angels they fill the man who reads, especially if he himself thinks then of the Divine things which are within them. From this it is plain that the Word even of the Old Testament is most holy. That the laws enacted by the 3
Lord and commanded the sons of Israel were distinguished into commandments which relate to life, into judgments which relate to the civil state, and into statutes which relate to worship, is plain in Moses: *Jehovah said unto me* [Moses] . . . *Go say to them, Return ye to your tents. But as for thee stand thou here by Me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do them* (Deut. v. 28, 30, 31). Again: *Now these are the commandments, the statutes, and the judgments, which your God commanded to teach you* (vi. 1). Again: *Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I commanded thee this day, to do them* (vii. 11). And in David: *If his sons forsake My law, and walk not in My judgments; If they profane My statutes, and keep not My commandments; I will visit their*

4 *transgression with the rod* (Ps. lxxxix. 30–32). Moreover all laws, so far as they belonged to the representative church, were in general called judgments and statutes — as in Moses: *Now therefore, O Israel, hearken unto the statutes and unto the judgments, which I teach you, for to do them. . . . What great nation is there, that hath statutes and judgments so just as all this law, which I set before you this day?* (Deut. iv. 1, 8; v. 1.) And in Ezekiel: *She* [Jerusalem] *hath changed My judgments into wickedness more than the nations, and My statutes more than the lands that are around about her: for they have rejected My judgments, and as for My statutes, they have not walked in them* (v. 6, 7). Again: *They that walk in My statutes, and keep My judgments, to do the truth* (xviii. 9); besides many other places (as Lev. xviii. 5; xix. 37; xx. 22; xxv. 18; xxvi. 15: Deut. xxvi. 17: Ezek. xi. 12, 20; xx. 11, 13, 25; xxxvii. 24).

8973. Verses 2–6. *When thou shalt buy a Hebrew servant, six years he shall serve: and in the seventh year he shall go out free for nothing. If in his body he shall have come in, in his body he shall go out: if he is lord of a wife, then his wife shall go out with him. If his master shall have given him a wife, and she have borne him sons or daughters; the wife and her children shall be his master's, and he shall go out in his body. And if saying the servant shall say, I love my master, my wife, aud my children; I will not go out free: then his master shall bring him unto God, and shall bring him to the door, or unto the door post; and his master shall bore his ear through with his awl; and he shall serve him for ever.* "When thou shalt buy a Hebrew servant" signifies those within the church who are in the truths of doctrine and not in good according to them; "six years he shall serve" signifies a state of labor and of some combat and of confirmation of truth thereby; "and in the seventh year he shall go out free for nothing" signifies a state of truth confirmed without ex-

ertion on his part. "If in his body he shall have come in" signifies truth without enjoyment; "in his body he shall go out" signifies a state of truth without enjoyment also after combat; "if he is lord of a wife" signifies truth with enjoyment adjoined; "then his wife shall go out with him" signifies a state of truth with enjoyment conjoined also after combat. "If his master shall have given him a wife" signifies good adjoined to truth by the spiritual when in combat; "and she have borne him sons or daughters" signifies truths and goods thence derived; "the wife and her children shall be his master's" signifies that good adjoined to truth by the spiritual together with the goods and truths thence derived shall not be appropriated to truth; "and he shall go out in his body" signifies the state after combat, which is a state of confirmed and implanted truth only. "And if saying the servant shall say" signifies thought then from truth implanted; "I love my master, my wife, and my children" signifies enjoyment of the remembrance of spiritual goods; "I will not go out free" signifies the enjoyment of obedience; "then his master shall bring him unto God" signifies a state into which he then enters according to Divine order; "and shall bring him to the door, or unto the door post" signifies a state of communication of truth confirmed and implanted with spiritual good; "and his master shall bore his ear through with his awl" signifies a representative of obedience; "and he shall serve him for ever" signifies to eternity.

8974. *When thou shalt buy a Hebrew servant.* That this signifies those within the church who are in the truths of doctrine and not in good according to them, is evident from the signification of buying, as procuring and appropriating to one's self (see n. 4397, 5374, 5397, 5406, 5410, 5426, 7999); and from the signification of a Hebrew servant, as those within the church who are in the truths of doctrine and not in good of life according to them; for

servant is predicated of those who are in truth and not in corresponding good, and in general is predicated of truth in respect to good (n. 3409), and Hebrew is predicated of those things which are of the church, and of those things which are of some service — that it is predicated of those things which are of the church, may be seen above (see n. 5136, 5236, 6675, 6684), also that it is predicated of those things which are of some service (n. 1703, 1741, 5013). Inasmuch as in what now follows menservants and maidservants of the sons of Israel are treated of, it must be told what the statutes concerning them involve in the internal sense. Every one may see that the statutes contain within them arcana of heaven, because they were spoken and commanded orally by Jehovah to Moses on mount Sinai, and because they follow immediately after the words of the decalogue. Without such arcana they would be merely civil and statute laws like the laws of other nations on the earths, in which there is no arcanum of heaven. But the arcana here contained are not manifest except to the angels in the heavens, consequently not to men except by the internal sense; for this teaches in what sense angels perceive the Word, consequently it teaches the arcana which are within the Word. What and of what quality the arcana are, will be plain in the following explication of
2 each particular. That a general idea may be had, it shall be briefly told what is specifically meant by Hebrew servants in the internal sense. In the spiritual church, which the sons of Israel represented, there are two kinds of men: there are those who are in the truth of faith and not in corresponding good of life, and there are those who are in good of charity and in corresponding truth of faith. They who are in good of charity and in corresponding truth of faith are they who constitute the very church itself, and are men of the internal church. In the internal sense of the Word these are they who are called the sons of Israel. These are of themselves free, because they are in good; for

they who are led of the Lord by good are free (n. 892, 905, 2870–2893). But they who are in the truth of faith and not in corresponding good of life are men of the external spiritual church. These are they who in the internal sense of the Word are meant by Hebrew servants. They are represented by servants because those things which are of the external church are nothing else but things of service relatively. The case is similar also with the truth of faith in respect to the good of charity, for the truth of faith serves for introducing the man of the church into the good of charity. It is moreover to be known that he who 3
makes everything of the church, thus everything of salvation, to consist in the truth of faith and not in good of charity, and who also does good from obedience only and not from affection which is of the love, cannot be regenerated, as those can who are in the good of charity, that is, who do good from the affection of love; they may indeed be reformed, but not regenerated. Their reformation is here treated of in the internal sense in the laws concerning menservants and concerning maidservants. The arcana of that reformation are not at this day known to any one, for the reason that an almost total ignorance prevails within the church of what the truth of faith effects toward salvation and what the good of charity effects. Yea, it is not known what charity is, also that charity and faith must form a marriage together that anything of the church may exist in man; for the marriage of good and truth is the church itself, because it is heaven in man (n. 2173, 2618, 2728, 2729, 2803, 3132, 3155, 4434, 4823, 5194, 5502, 6179).

8975. *Six years he shall serve.* That this signifies a state of labor and of some combat and of confirmation of truth thereby, is evident from the signification of six years, as states of labor and combat; that six signifies labor and combat may be seen above (n. 737, 900, 8888), and that years signify states (n. 487, 488, 493, 893, 7839). That

confirmation of truth is also signified, is because spiritual truth, which is called truth of faith, is confirmed by labor and combat. It is said somewhat of combat, because they who are in the truth of faith and not in corresponding good of life are not admitted into any grievous combat, that is into temptation, inasmuch as they would yield. For the Lord cannot flow in through any good with them, and thus defend them against the evils and falsities which invade in temptations. They are only external men, and whatever flows in from the Lord must flow in through the internal man into the external. When men are not in good of charity, the internal man is not open, for good is that which opens the internal man, and which dwells therein.

8976. *And in the seventh year he shall go out free for nothing.* That this signifies a state of truth confirmed without exertion on his part, is evident from the signification of the seventh year, as a state of conjunction of good and truth; for by the seventh year is signified the like as by the seventh day or the sabbath — that by this is signified conjunction of good and truth, or the heavenly marriage, thus the state of peace which succeeds after a state of servitude, may be seen above (n. 8494, 8495, 8510, 8888, 8890, 8893). But in this passage, inasmuch as those who are in truth and not in corresponding good of life are treated of, by the seventh year is signified a state of confirmed truth. The reason is that with such there is not the conjunction of truth and good, as with those who are in good of charity, and who are understood in the representative sense by the sons of Israel, but instead of this conjunction there is confirmation of truth. The meaning of the passage is further evident from the signification of for nothing [*gratis*], as without exertion on their part; for the truth of faith with them, when they are in labor and in some combat, is confirmed by the Lord without any exertion of theirs. The like is signified by for nothing, or

freely [*gratis*], in the Apocalypse: *I will give unto him that is athirst of the fountain of the water of life freely* (xxi. 6). Again: *He that heareth, let him say, Come. And he that is athirst, let him come: and he that will, let him take the water of life freely* (xxii. 17). And in Isaiah: *Every one that thirsteth, come ye to the waters, and he that hath no silver; come ye, buy, and eat; yea, come, buy wine and milk without silver and without price* (lv. 1) — where waters stand for truths from the Word, wine for the truth of good therefrom, and milk for the good of truth.

8977. *If in his body he shall have come in.* That this signifies truth without enjoyment is evident from the signification of, in his body, as truth alone, thus truth without its enjoyment; for by his body is meant the manservant alone without a wife, thus without enjoyment, since the wife of a manservant is enjoyment conjoined to truth, as will be plain from what follows. With respect to this arcanum the case is this. The men of the external church, who were represented by Hebrew servants, are they who learn truth from no enjoyment, but only for the reason that it is the truth of the church, by means of which they believe that they can be saved. It is this necessity which enjoins them to learn and to know the truth. These are they who in the internal sense are meant by menservants who come in their body and go out in their body. With these truth only is confirmed. Such in the other life are in the entrance to heaven, and not in heaven itself; they are called cuticular, because in the Greatest Man they correspondent to the cutis or skin (see n. 5553–5559). But 2
they who are in truth to which enjoyment is adjoined are they who in the internal sense are here meant by menservants who come with a wife; for wife or woman signifies good when husband or man signifies truth; but in this case wife signifies enjoyment, for this stands for good in the man of the external church. The good in which this man is, is not from a spiritual origin, but from a natural

origin, for it has its relish from the enjoyment of living and of teaching truth for the sake of gain or for the sake of honor, consequently for the sake of self. This is the reason why it is called enjoyment, but not good. It appears indeed as good in the external form, but because it is natural good, that is, because it takes its origin from the
3 world and not from heaven, it is called enjoyment. But good from a spiritual origin is meant in the internal sense by the wife whom the master gives his servant, and this cannot be conjoined. Wherefore it was ordained that when the manservant should go forth the woman should be the master's, and also her sons and daughters. For spiritual good is good not for the sake of gain or for the sake of honor, but for the sake of the church and for the sake of the salvation of the neighbor. Such good cannot be conjoined to those who are in the externals of the church, for it is the good itself of charity, and it flows from affection which is of love. For they who are in the externals of the church cannot be affected by the truths of faith in any other way than principally for the sake of themselves, and secondarily for the sake of the church; and they who are of such a character can indeed act according to truths, thus can do good, not from affection, but from obedience. These are they who in the internal sense are meant by those who desire to serve for ever.
4 These are the arcana which in the internal sense are contained in these statutes concerning servants, and which cannot be apprehended at all except by those who are in good of charity, and not by those who are in the truths of faith without such good. The reason is that they who are in good of charity are in the light of heaven, and from that light see the things which are in the light of the world; but they who are in the truth of faith and not in good of charity are in the light of the world, by which light the things which are in the light of heaven cannot be seen. For, the light of heaven is above, that is, within, but the

light of the world is beneath or without, and from what is higher or interior may be seen lower or exterior things, but not the reverse; for heaven can flow into the world, but the world cannot flow into heaven (n. 3721, 5119, 5259, 5779, 6322).

8978. *In his body he shall go out.* That this signifies a state of truth without enjoyment also after combat, is evident from the signification of, in his body, as truth without enjoyment — of which just above (n. 8977); and from the signification of going out, as after he has served six years, thus a state after combat; for by the service of six years is signified a state of labor and combat (n. 8975). How this is, is plain from what was just now said above (n. 8977).

8979. *If he is lord of a wife.* That this signifies truth with enjoyment conjoined, is evident from the signification of lord, or husband, as truth — of which below; and from the signification of a wife, as good, but here enjoyment — of which also below. That a lord stands for truth, is because by lord is here meant the manservant as husband of a wife, and in the internal sense by a manservant, as also by the husband of a wife, is signified truth. That truth is signified by a manservant, may be seen above (n. 8974), also that it is signified by a man or husband (n. 3134, 3309, 3459, 7716). That a wife [here *mulier*] means enjoyment, is because by the wife of a man is signified in the internal sense good (n. 915, 2517, 4823, 6014, 8337). But since by a manservant of the Israelitish people is represented a man of the external church, who has indeed truth of doctrine, but not corresponding good (n. 8974), because he does not do truth for the sake of truth nor good for the sake of good, but that he may be recompensed; therefore in the truth and good which he does there is idea of self, and this idea is not of good but of enjoyment; for nothing else in the spiritual sense is called good than that which is of love to the Lord and of love toward the neighbor. This good indeed appears also as enjoyment in the natural man,

2 but the spiritual that is within makes it to be good. That it may be further known how the case is in regard to this, it is to be observed that the man of the internal church acts from charity, thus from affection which is of love toward the neighbor; the man of the external church, however, does not act from good of charity, but from the truth of faith, thus not from affection which is of love toward the neighbor, but from obedience, because it has been so commanded. It flows from this that the man of the internal church is free, but the man of the external church is respectively a servant; for he who acts from affection which is of love acts from freedom (n. 2870–2893), but he who acts from obedience does not act from freedom, for to obey is not freedom. This is the reason that he who acts from the good of charity is a true man of the spiritual church and therefore in the Word is represented by Israel, while he who acts not from the good of charity, but from the truth of faith, is not a true man of the spiritual church, but as his servant. He was therefore represented by the manservant who was called a Hebrew servant, because bought of the sons of Israel.

8980. *Then his wife shall go out with him.* That this signifies a state of truth with enjoyment also conjoined after combat, is evident from the signification of going out, namely, from service, as a state after combat (see n. 8975); and from the signification of a wife, as enjoyment conjoined — of which just above (n. 8979). From these things it is plain who were here represented by menservants, namely, they who are in the faith of the doctrines of their church and not in corresponding good, but in enjoyment which makes semblance of corresponding good. Their service with their master signifies their state before they can be admitted into heaven, and their going out from service signifies their state when they are received into heaven. But since they are only in the faith of the doctrines of their church and not in corresponding good, thus not in the

truth of good, that is, in the faith of charity, therefore they cannot be admitted further into heaven than to the entrance of it. For they who are in the entrance to heaven communicate by the truth which is of faith with those who are in heaven and by enjoyment conjoined to truth with those who are outside of heaven — no otherwise than as it is with the skins or coats which encompass the body, which by the sense of touch communicate with the world and by fibrous connection with the life of the soul in the body. Therefore it is that they who are in the entrance to heaven and are represented by Hebrew servants are called cuticular in the Greatest Man (n. 5552–5559). But such are of many genera and species, as are the cuticles or coats in the body; for there are those which encompass the whole body, there are those which encompass the interiors in general, as the peritoneum, the pleura, the pericardium, and there are those which encompass each of the viscera therein in particular. All are relatively servants.

8981. *If his master shall have given him a wife.* That this signifies good adjoined to truth by the spiritual when in combat, is evident from the signification of master, as here the spiritual; for by master is here meant some one of the sons of Israel, and by the sons of Israel are signified those who are true men of the spiritual church, that is, who do good from affection which is of love, or what is the same, from charity. That the sons of Israel stand for men of the spiritual church, may be seen above (n. 6426, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223, 7957, 8234, 8805); consequently by the same in an abstract sense are signified spiritual truths and goods (n. 5414, 5801, 5803, 5806, 5812, 5817, 5819, 5833, 5879). Therefore it is that by master is here signified the spiritual. The signification is further evident from that of giving him a wife, as adjoining good to truth; for to give, when said of a wife, is to adjoin, and a manservant is one who is in the truth of doctrine and not in corresponding good (n. 8974), and a wife

is enjoyment (n. 8980), but in this case good, because it is given, that is, adjoined by the spiritual; for all that which comes from the spiritual is called good, since the spiritual itself is the good of charity; that wife means good, may be seen above (n. 915, 2517, 4823, 6014, 8337). The reason why it means in combat, is, that it is said that if his master have given him a wife, at the end of the service his wife should be the master's. Therefore it is plain that the woman was the manservant's while he was in service and not afterward, thus while in combat and not after combat; for by the service of six years is signified labor
2 and combat (n. 8975). Who cannot see that in this statute there is an arcanum which cannot be known except by him to whom it is revealed? For it appears in the external form as contrary to Divine justice that a wife given to a manservant should remain the master's, when the servant should go out from service, seeing that a wife ought to be her husband's forever. Such also are many other things which were commanded the sons of Israel by Jehovah, as that they should ask of the Egyptians vessels of gold and of silver, and raiment, and thus should spoil them, besides other things of a similar nature spoken of in their respective places. But those things, though, as we have said, in the external form they appear contrary to Divine justice, still are not so, for they flow from the laws of the Divine order in the heavens, which laws are the very laws themselves of justice; but these laws are not plain unless they are unfolded from the sense of the letter by means of the internal sense. The law from which this statute flows is that spiritual good cannot be conjoined to those who are in the externals of the church from infancy, but only adjoined so long as they are in combat, and that after com-
3 bat it recedes. That it may be plain how this is, for it is an arcanum, it shall be briefly explained. They who from infancy have thought little about eternal life, thus about the salvation of their soul, but have thought only of life

in the world and its prosperity, and yet have lived a good moral life and have also believed in the truths of the doctrine of their church, when they come to more adult age cannot be reformed otherwise than by the adjoining of spiritual good when they are in combat; and still they do not retain that good, but only confirm by means of it the truths of their doctrine. The reason why they are such is that in their past life they have indulged worldly loves; and when these loves have been enrooted, they do not suffer spiritual good to be conjoined to truth, for these loves are altogether repugnant to that good. Nevertheless, spiritual good may occupy the thought when those loves become inactive, as is the case when one is in anxiety, in misfortunes, and in sicknesses, and the like. Then affection for doing good from charity flows in, but this affection serves only for confirming and enrooting more deeply the truths of doctrine; and it cannot be conjoined to truth. The reason is that that affection of charity flowing in fills only the intellectual of the mind, but does not enter into its voluntary, and that which does not enter into the voluntary is not appropriated, thus is not conjoined, since the conjunction of good and truth with man is effected when truth enters the will; consequently when man wills truth, and from willing does it: then truth first becomes good, or what is the same, faith becomes charity. This cannot be 4
effected with those who from infancy have indulged the loves of the world, though they are in the truth of the doctrine of their church; for their voluntary is possessed by those loves, which are altogether in opposition to and reject spiritual good. They admit spiritual good only into the intellectual of the mind, that is, into the thought, when those loves are dormant, which is the case, as was said above, in a state of sickness, or of misfortune, or in anxiety, consequently in labor or struggle and in some combat. This is the arcanum which lies concealed in this statute. And because this statute was thus representative

of the law of Divine order concerning those who are in the truth of doctrine and not in corresponding good, therefore in the representative church it was in agreement with the Divine justice, even in the external form.

8982. *And she have borne him sons or daughters.* That this signifies truths and goods derived therefrom, is evident from the signification of sons, as truths (see n. 489, 491, 533, 1147, 2803, 2813, 3373, 3704, 4257); and from the signification of daughters, as goods (n. 489–491, 2362, 3024). That they mean derived truths and goods is plain, since by the wife who is the mother of whom they are born, is signified spiritual good (n. 8981), and by offspring are signified derivations in the internal sense (n. 1330, 3263, 3279).

8983. *The wife and her children shall be his master's.* That this signifies that good adjoined to truth by the spiritual together with the truths and goods derived therefrom shall not be appropriated to the truth, is evident from the signification of the wife, as spiritual good adjoined to truth when in combat (see above, n. 8981); from the signification of children, as derived truths and goods — of which just above (n. 8982); and from the signification of, shall be his master's, as that they shall belong to the spiritual from which they are, and not to the truth — for the master is the spiritual (n. 8981), and the manservant truth without corresponding good (n. 8974), consequently that they shall not be appropriated to this truth. For by man and wife in the internal sense is signified the conjunction of truth and good, inasmuch as marriage upon earth represents the heavenly marriage which is of good and truth, and moreover marriage love corresponds to that
2 marriage (n. 2727–2759, 2803). But between a manservant and a woman given him for wife by his master there is not marriage, but coupling as of a concubine with a man, which coupling does not correspond to the heavenly marriage; wherefore also it is dissolved when the manservant

goes forth, for then the woman together with the children becomes the master's. The reason why there is such coupling is that the truth which is represented by the manservant is in the external man, and the good which is represented by the woman is in the internal man; and the good of the internal man cannot be conjoined with the truth of the external, unless conjunction has been previously effected in the internal man. This cannot be done, because the manservant represents the merely external man who has not corresponding good and to whom it cannot be appropriated. That the good of the internal man cannot be conjoined with the truth of the external, unless conjunction has been first effected in the internal man, may be evident from what has been already said concerning the regeneration of man (n. 3321, 3469, 3493, 3573, 3616, 3882, 4353); for regeneration is the conjunction of good and truth.

8984. *And he shall go out in his body.* That this signifies the state after combat, which is a state of confirmed and implanted truth only, is evident from the signification of going out, namely, from service, as a state after combat (see above, n. 8980); and from the signification of, in his body, as with truth without good (n. 8977, 8978). The reason why it is a state of truth confirmed and implanted, is, that by going out in the seventh year this is signified (n. 8976), and here that spiritual good, which is represented by the woman, had served to confirm the truth and also to implant new truth (n. 8981).

8985. *And if saying the servant shall say.* That this signifies thought then from truth implanted, is evident from the signification of saying, as thought (see n. 7094, 7107, 7244); and from the signification of manservant, as truth without corresponding good (n. 8974), in this case such truth confirmed and implanted, because it is said of that servant when he was about to go forth (n. 8984). It is said that manservant means truth, but thereby is meant

one who is in truth without corresponding good. The reason why truth is called a manservant, and not the man who is in such truth, is that abstract speech, that is, speech separate from man, is angelic speech. For in heaven they think about a thing, without person, because when person also is there thought of, then is called up the society which is in relation to such thing, and thus the thought is determined thither, and is fixed. For in heaven where there is thought there is presence, and presence would bend to itself the thoughts of those who are in the society, and would thus disturb the influx from the Divine there. It is otherwise when they think abstractedly concerning a thing, then the thought diffuses itself in every direction according to the heavenly form which the influx proceeding from the Divine produces, and this without disturbance to any society. For it infuses itself into the general spheres of the societies, and in that case does not touch or move any individual member in the society, thus does not divert any one from the freedom of thinking according to influx from the Divine. In a word, abstracted thought can pervade the whole heaven without stopping anywhere, but thought limited to person or to place is there fixed and stayed.

8986. *I love my master, my wife, and my children.* That this signifies enjoyment of the remembrance of spiritual goods, is evident from the signification of loving, as, in this case, the enjoyment of remembrance — of which below; from the signification of master, as the spiritual good which is the source (see above, n. 8981); from the signification of woman or wife, as good adjoined by the spiritual (n. 8981); and from the signification of children, as the goods and truths thence derived (see n. 8982); therefore by master, wife, and children considered together are signified spiritual goods. That enjoyment of the remembrance of such goods is signified by loving, is because they who were represented by Hebrew

menservants are they who within the church are in truths of doctrine and not in good according to those truths (see n. 8974, 8976). Such cannot be affected with truth for the sake of good, but for the sake of enjoyment. Wherefore by loving here, because it is said of such, is signified enjoyment of remembrance.

8987. *I will not go out free.* That this signifies the enjoyment of obedience, is evident from the signification of going out free, as a state after combat, which is a state of confirmed and implanted truth only — of which above (n. 8976, 8980, 8984); for the service which was of six years, and is called a week in Genesis (xxix. 27, 28), signifies labor or some combat, such as those have who are in truths and not in corresponding good and who are meant by Hebrew menservants in the spiritual sense. These are such that they cannot be regenerated, but only reformed. For to be regenerated is said of those who by truths which are called truths of faith, suffer themselves to be led of the Lord to the good of spiritual life; but to be reformed is said of those who by the truths which are of faith cannot be led to the good of spiritual life, but only to the enjoyment of natural life. They who suffer themselves to be regenerated act from affection according to the precepts of faith; but they who do not suffer themselves to be regenerated, but only to be reformed, do not act from affection, but from obedience. The difference is this. They who act from affection act from the heart, and thus from freedom, and they also do truth for the sake of truth and good for the sake of good, and thus they exercise charity for the sake of the neighbor; but they who act from obedience do not thus act from the heart, consequently not from freedom. If they seem to themselves to act from the heart and from freedom, it is for the sake of some measure of self-glory which makes it to be so apperceived; and they do not do truth for the sake of truth, nor good for the sake of good, but for the sake of the enjoyment arising from

that glory. Thus they do not exercise charity toward the neighbor for the sake of the neighbor, but to be seen and to be recompensed. From this it is evident who and of what quality they are who are represented by the sons of Israel, and who and of quality they are who are represented
3 by Hebrew menservants. But within the church at this day the knowledge of this distinction has been lost. The reason is that the church at this day is claimed and said to be from faith, and not from charity; and few know what faith is, most persons believing that faith consists in knowing those things which the doctrine of the church teaches, and in being persuaded that they are true, but not that it consists in living according to these truths. Life according to these truths they call moral life, which they separate from the doctrine of the church and name moral theology. But the learned believe that faith is confidence or trust that they are saved by the Lord's suffering for them and redeeming them from hell; and they say that those are saved who have this confidence, thus by faith alone. But such persons do not consider that there cannot be the confidence
4 of faith except with those who live a life of charity. These are the reasons why knowledge has been lost concerning the difference between those who are in truths of faith and not in corresponding good of life, and those who are in good of life corresponding with the truths of faith; and because that knowledge has been lost, what has now been said concerning those who are in truths and not in good, who are signified by Hebrew menservants, cannot but appear strange.

8988. *Then his master shall bring him unto God.* That this signifies a state into which he then enters according to the Divine order, is evident from the signification of bringing unto God, when they are treated of who are in truths and cannot be in good, as causing them to enter into a state according to the Divine order; for by bringing unto is signified entering into, and by God is here signified the Divine

order — of which in what follows. That these things are signified is plain from what follows in this verse, in which is described the state of those who are in truths and not in corresponding good, namely, that it is a state of perpetual obedience. For they who are in this state are in servitude in respect to those who are in good corresponding with truths; since these latter, inasmuch as they act from good, act from affection, and they who act from affection act from the will, thus of themselves; for whatsoever is of the will with man is his proprium, since the *esse* of man's life is his will. But they who act only from obedience do not act from their own will, but from the will of their master, thus not of themselves but of another; therefore they are respectively in servitude. To act from truths and not from good is to act solely from the intellectual; for truths have reference to the intellectual and goods to the voluntary, and to act from the intellectual and not from the voluntary is to act from that which stands without and serves, since the understanding is given man to receive truths and to introduce them into the will, that they may become goods; for truths are called goods when they become of the will. But to serve the Lord, by doing according to His commandments and thus by obeying Him, is not to be a servant, but is to be free, for the veriest freedom of man consists in being led of the Lord (n. 892, 905, 2870, 2872); inasmuch as the Lord inspires into the will itself of man the good from which he is to act, and though it is from the Lord, still it is apperceived as if it were from self, thus done in freedom. This freedom all have who are in the Lord, and it is conjoined with inexpressible happiness. The term God in this passage means the Divine order, because in the Word God is named where truth is treated of, and Jehovah where good is treated of (n. 2769, 2807, 2822, 3921, 4402, 7010, 7268, 8867). Wherefore the Divine truth proceeding from the Divine good of the Lord is in the supreme sense God, and His Divine good from

which the Divine truth proceeds is Jehovah. The reason is that the Divine good is the *Esse* itself, and the Divine truth is the *Existere* therefrom; for that which proceeds has its existence thence. The case is the same with good and truth in heaven, or with the angels, and also in the church with men. The good therein is the *esse* itself, and the truth is the *existere* therefrom, or what is the same, love to the Lord and love toward the neighbor are the very *esse* of heaven and of the church, but faith is the *existere* therefrom. From this it is clear whence it is that God is also the Divine order, since it is the Divine truth proceeding from the Lord which makes the order in heaven, insomuch that Divine truth is order itself. That Divine truth is order, may be seen above (n. 1728, 1919, 7995, 8700). Wherefore when a man or angel receives Divine truth from the Lord in good, there is with him the order which is in the heavens, consequently he is a heaven or kingdom of the Lord in individual form, and in the degree in which he is in good from truths, and afterward in that in which he is in truths from good. Moreover, and it is an arcanum, the angels themselves appear in a human form in the heavens altogether according to the truths which pertain to them in good, with a beauty and brightness according to the quality of the good from truths. Men of the church in like manner appear as to the soul in heaven. This is an effect of the Divine truth itself proceeding from the Lord, as may be evident from what has been shown about heaven as the Greatest Man, and about its correspondence with
4 the particulars in man, at the end of many chapters. This arcanum is what is meant by these words of John in the Apocalypse: *He measured the wall thereof* [of the holy Jerusalem], *a hundred and forty and four cubits, which is the measure of a man, that is, of an angel* (xxi. 17). Who shall ever understand these words, unless he knows what is signified by the holy Jerusalem, what by the wall thereof, what by a measure, what by the number one hundred and

forty and four, and thus what by a man, that is, an angel? By the new and holy Jerusalem is signified the new church of the Lord which is at this day about to succeed the Christian Church (n. 2117); by the wall are signified the truths of faith which will defend that church (n. 6419); by measuring and the measure is signified its state as to truth (n. 3104); by the number one hundred and forty and four is signified the like as by twelve, for one hundred and forty-four is a number compounded of twelve multiplied into twelve. That by these numbers are signified all truths in the complex, may be seen above (n. 7973). From this it is clear what is signified by the measure of a man, that is, of an angel, namely, truth itself proceeding from the Lord in its own form, which is the form of a man-angel in heaven, as was said above. Thus the arcanum involved in the above words is plain, namely, that by them are described the truths of that church which is to succeed the Christian Church existing at this day. That they are truths from good is described in the verse which next follows in these words: *The building of the wall thereof was jasper: and the city was pure gold, like unto pure glass* (verse 18). By jasper is signified truth such as shall be the truth of that church, for by stones in general are signified truths (n. 1298, 3720, 6426), and by precious stones truths which are from the Lord (n. 643); by gold is signified the good of love and of wisdom (n. 113, 1551, 1552, 5658). Who could ever conjecture that such things are involved in the above words? and who cannot see from this that innumerable arcana lie concealed in the Word, which do not at all appear to any one except by the internal sense? and that by that sense, as by a key, are disclosed truths Divine such as are in heaven, consequently heaven, and the Lord Himself, Who is the all in all of the Word in its inmost sense.

8989. *And he shall bring him to the door, or unto the door post.* That this signifies a state of communication

of truth confirmed and implanted with spiritual good, is evident from the signification of a door, as introduction of truth to good (see n. 2356, 2385), here of truth confirmed and implanted, which is signified by a Hebrew manservant after a service of six years (n. 8976, 8984), and since door means introduction, it also means communication, for by a door one apartment communicates with another; and from the signification of door post, as the conjunction of such truth with good, for a door post is between two apartments and joins them together. Who cannot see that this ceremony concerning menservants who remain contains in it an arcanum, and indeed a Divine arcanum? for it was dictated and commanded by Jehovah from mount Sinai. They who do not believe that there is anything more holy and Divine in the Word than that which appears in the letter, must needs wonder that these and many other things contained in this chapter and in the following chapters were dictated with living voice by Jehovah; for they appear in the letter to be such things as are contained in the laws of nations — as this concerning servants, that one who did not wish to go forth from service should be brought to a door or unto a door post and should have his ear bored through with an awl by his master. This in the sense of the letter does not savor of anything Divine, and yet it does contain what is most Divine, but which is not manifest except by the internal sense. The internal sense is that they who are in truths alone and not in corresponding good, but yet in the enjoyment of the remembrance of spiritual goods (n. 8986, 8987), have some communication and conjunction with
2 spiritual good. This was represented by the ear of the servant being bored through at a door or at a door post by his master; for a door is communication, and a door post coujunction, the ear is obedience, and boring it through with an awl is representative of the state in which he was to remain. Thus the angels who are with the man who

reads this passage perceive these things. For the angels do not think of a door nor of a door post, nor of an ear and its boring, nor even of a servant, but instead thereof they think of the aforesaid communication and conjunction. For angels are in the understanding of such things, because they are in light; and the things presented to them are spiritual and heavenly, not natural and worldly, as are the things contained in the sense of the letter of the Word; for the sense of the letter of the Word is natural and worldly, but its internal sense is spiritual and heavenly: the literal sense is for men, the internal for angels, and thus by the Word there is communication and conjunction of heaven with man. That the arcana which are contained 3
in this procedure with menservants remaining with their master may be laid open still further, it must be told whence it is that a door and a door post signify communication and conjunction. Angels and spirits have habitations which appear quite like those which are in the world (see n. 1116, 1626–1628, 1631, 4622), and, what is an arcanum, all things and each seen in their habitations are significative of spiritual things; they are indeed the outflow of the spiritual things which are in heaven and hence in their minds. Communications of truth with good are there presented by doors, and conjunctions by door posts, and other things by the rooms themselves, by the courts, by the windows, and by the various decorations. That this is the case, man at this day, especially if a merely natural man, cannot believe, because such things are not manifest to the senses of the body. Nevertheless that such things were seen by the prophets when their interiors were open into heaven, is evident from the Word. They have also been perceived and seen by me a thousand times. I have moreover frequently heard them say that the doors of their apartments were open when their thoughts were in communication with me, and that they were closed when they were not in communication. For this reason it is that 4

mention is made of doors in the Word, where communication is treated of — as in Isaiah: *Come, My people, enter thou into thy chambers, and shut thy door after thee: hide thyself as for a little moment, until the indignation be overpast* (xxvi. 20) — where to shut the door after one's self until the indignation be overpast stands for no communication with evils, which are meant by the indignation (see n. 3614, 5034, 5798, 6358, 6359, 6997, 8284, 8483). In Malachi: *Will He accept from you faces? saith Jehovah Zebaoth. Who is there even among you that would rather shut the doors? and not kindle a light upon Mine altar in vain* (i. 9, 10) — where shutting the doors means not communicating with holy or Divine things. In Zechariah: *Open thy doors, O Lebanon, that the fire may devour thy cedars* (xi. 1) — where opening the doors stands for giving
5 passage or communication. In David: *He commanded the skies above, and opened the doors of the heavens* (Ps. lxxviii. 23) — where opening the doors of the heavens stands for giving communication with the truths and goods which are from the Lord in the heavens. Again: *I had rather stand at the door in the house of my God, than to dwell in the tents of wickedness* (Ps. lxxxiv. 10) — where standing at the door means communicating from without with good, which is the house of God (n. 3720). Again: *Lift up your heads, O ye gates; be ye lift up, ye doors of the world: and the King of glory shall come in* (Ps. xxiv. 7, 9) — where the doors of the world being lift up stands for the opening and elevation of hearts to the Lord, Who is the King of glory, and thereby giving communication, that is, that He may flow in with good of charity and with truth of faith. The Lord is called the King of glory from
6 truth which is from good. In Isaiah: *Jehovah said to His anointed, to Cyrus, whose right hand I have holden, to subdue nations before him, and I will loose the loins of kings; to open the doors before him, and the gates shall not be shut; I will go before thee, and make the crooked places*

straight. . . . And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I am Jehovah, which hath called thee by thy name, even the God of Israel (xlv. 1–3) — speaking of the Lord as to His Human, Who in the representative sense is Cyrus; to open the doors before Him is to give entrance to the Divine itself. Therefore it is that even as to His Human He is called God, here the God of Israel. And in 7
the Apocalypse: *Behold, I have given before thee a door opened, which none can shut: for thou hast a little power, and hast kept My word* (iii. 8) — where to give a door opened means communication with heaven. Again: *After these things I saw, and behold, a door opened in heaven. . . . I heard a voice saying, Come up hither, and I will show thee the things which must come to pass hereafter* (iv. 1) — where door manifestly stands for communication, because it is said of the revelation which he was about to receive from heaven. From this also it is plain that communication is there represented by a door, as was said above. Again: *Behold, I stand at the door and knock: if any man hear My voice and open the door, I will come in to him, and will sup with him, and he with Me* (iii. 20) — where also the door manifestly stands for entrance and communication with heaven, where the Lord is, and thus with the Lord. In like manner in Matthew, where it is 8
said that the bridegroom came and the virgins went in to the marriage feast, and the door was shut. *Afterward came the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not* (xxv. 10–12). What these words signify in the internal sense may be seen before explained (n. 4635–4638), namely, that the virgins are those who are within the church; having oil in their lamps is good of charity in the truths of faith, and not having oil in their lamps is having the truths of faith and no good of charity therein; to these latter the door is said to be shut, because they do not communicate

with heaven, that is, through heaven with the Lord. Communication with heaven and through heaven is effected by good of charity and of love, but not by truths, which are called truths of faith, without good therein; wherefore these latter are called foolish virgins, but the former wise virgins.

9 So in Luke: *Many . . . shall seek to enter in, and shall not be able. When once the Master of the house is risen up, and hath shut to the door, then shall ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us, but He shall answer and say to you, I know you not whence ye are: then shall ye begin to say, we have eaten and drunk in Thy presence, and Thou hast taught in our streets. But He shall say to you, I know you not whence ye are; depart from Me all ye workers of iniquity* (xiii. 24–27). In these words also a door manifestly stands for entrance and communication, as above. That they to whom the door is shut and who knock thereat and are not let in, are those who are in truths of faith from the Word and not in good of charity, is signified by eating and drinking in the presence of the Lord and hearing the Lord teach in the streets and yet not living the life of faith; for they who do not live the life of faith are workers of iniquity.

10 And in John: *Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. I am the door: by Me if any man enter in, he shall be saved* (x. 1, 2, 9). To enter in by the door is by the truth which is of faith to the good of charity and of love, thus to the Lord, for the Lord is good itself; He is also the truth which introduces, thus likewise the door, for faith is from

11 Him. That by door is signified communication appears like a metaphorical way of speaking or like a comparison; but in the Word there are not metaphorical expressions or comparisons, but real correspondences. Even the comparisons therein are made by such things as correspond, as

may be evident from what has been said about a door, namely, that doors are actually seen in heaven with angels and spirits, and that their opening and shutting are according to communications: so also it is in other cases.

8990. *And his master shall bore his ear through with his awl.* That this signifies a representative of obedience, is evident from the signification of the ear, as obedience (see n. 2542, 3869, 4551, 4652–4660); and from the signification of boring through with an awl, namely, at a door or at a door post, as affixing, and here, because obedience is involved, as ascribing; wherefore it follows that he shall serve him for ever, that is, shall obey. From this it is plain that the boring of the ear through with an awl at the door or at the door post by his master is representative of obedience. How this is may be evident from what pre- 2
cedes, namely, that they who are in truths alone and not in corresponding good, that is, who are in faith and not in charity, are not free, but servants. For they who act from good or charity are free, inasmuch as they act from themselves, because to act from good or charity is to act from the heart, that is, from the will, thus from what is one's own; for that which is of the will is one's own, and that which is done from the will is said to come forth from the heart. But they who are only in the truths of faith and not in good of charity are respectively servants, for they do not act of themselves, because they have not good in themselves from which they may act, but it is outside of themselves, and they act as often as they remember it. They who are of this character even to the end of life, remain after death in that state; and they cannot be brought to a state to act from affection of charity, thus from good, but they act from obedience. These in the Greatest Man, which is heaven, constitute those things which serve the interiors, such as membranes and skins (n. 8977, 8980). From these things it may be evident 3
how the case is with faith alone, thus with those who from

doctrine put faith in the first place and good of charity in the second place, and even in the last place. They who actually, that is, in life itself so regard faith are Hebrew servants in the representative sense. From the same considerations it may also be concluded how the case is with those who make everything of salvation to consist in the truths of faith, and nothing at all in good of charity, namely, that actually or in the life itself they cannot enter into heaven, for good reigns in heaven and not truth without good; neither is truth truth, nor faith faith, except
4 with those who are in good. That the boring of the ear with an awl by his master is representative of obedience, is plain also from this, that to affix the ear to the door is to cause attention to be given to those things which his master who is in the chamber commands, thus it is to hear continually, and consequently to obey, here in the spiritual sense the things which good wills and commands, for by the master of the servant is represented spiritual good (n. 8981, 8986). Inasmuch as the ear signifies hearing which is of obedience, therefore from an origin in the spiritual world there has flowed into human speech the expression, to pluck the ear, meaning to cause a person to be attentive and to remember; in like manner the expression to hear and hearken to any one, meaning to obey. For the interior sense of very many expressions has flowed from correspondences out of the spiritual world — as for example when we speak of spiritual light and of sight thereby, for what is of faith; also of spiritual fire and the life there-
5 from, for what is of love. The boring of the ear was to be done by an awl, because by an awl is signified the like as by a stake or pin or a nail, namely, an affixing or joining to, and in the spiritual sense assignment to anything; but the awl was an instrument of service or labor, therefore serving to represent assignment to perpetual obedience on the part of the servant. That stakes or pins or nails signify an affixing or adjoining to is manifest from the pas-

sages where they are named — as in Isaiah (xxii. 23; xxxiii. 20; xli. 7; liv. 2: Jer. x. 4: Exod. xxvii. 19; xxxviii. 31: Num. iii. 37; iv. 32).

8991. *And he shall serve him for ever.* That this signifies to eternity, is evident from the signification of serving, as obeying, for servants are they who obey and masters they who command; that they who were represented by menservants are they who have done good from obedience, but not from the affection of charity, is evident from what precedes; and from the signification of for ever, as to eternity. For ever in the sense of the letter here signifies service with his master even to the end of his life, but in the internal or spiritual sense it signifies what is eternal, because it signifies the state after death. It is said to eternity, because they who do good from the obedience of faith and not from the affection of charity, who are represented by menservants, in the other life can never be brought to a state of good, that is, to act from good; for every one's life remains with him after death. Such as man is when he dies, such he continues — according to the common saying, As the tree falls so it lies; not that he is such as he is near the hours of death, but such as from the whole course of his life he is when he dies. Wherefore they who during their life in the world have acquired the habit of doing good from obedience only, and not from charity, remain such to eternity. They are perfected indeed as to obedience, but they do not reach unto anything of charity.

8992. Verses 7–11. *And when a man shall have sold his daughter to be a maidservant, she shall not go out as the menservants go. If she be unpleasing in the eyes of her master, so that he will not espouse her, then he shall let her be redeemed: to sell her unto a strange people he shall have no power, seeing he hath dealt treacherously with her. And if he shall have espoused her unto his son, he shall deal with her according to the manner of daughters. If he*

shall have taken him another; her food, her raiment, and her duty of marriage, shall he not diminish. And if he shall not have done these three unto her, then shall she go out free without silver. "And when a man shall have sold his daughter to be a maidservant" signifies affection for truth from natural enjoyment; "she shall not go out as the menservants go" signifies a state not like unto truth without affection. "If she be unpleasing in the eyes of her master" signifies if the affection for truth from natural enjoyment agree not with spiritual truth; "so that he will not espouse her" signifies that it cannot be conjoined; "then he shall let her be redeemed" signifies alienation from those truths; "to sell her unto a strange people he shall have no power" signifies not unto those who are not of the faith of the church; "seeing he hath dealt treacherously with her" signifies that so doing is contrary to the laws of Divine order. "And if he shall have espoused her unto his son" signifies if it agree with any derived truth so that it can be conjoined thereto; "he shall deal with her according to the manner of daughters" signifies that it shall be as genuine affection for truth. "If he shall have taken him another" signifies conjunction with affection for truth from another source; "her food, her raiment, and her duty of marriage, shall he not diminish" signifies no deprivation of the interior life which is food, nor of the exterior life which is raiment, thus no deprivation of conjunction which is the duty of marriage. "And if he shall not have done these three unto her" signifies the deprivation of these; "then shall she go out free without silver" signifies alienation therefrom without truth conjoined to it.

8993. *And when a man shall have sold his daughter to be a maidservant.* That this signifies affection for truth from natural enjoyment, is evident from the signification of the daughter of a man, as affection for truth, for by daughter is signified affection (see n. 2362, 3963) and by man truth (n. 3134), as also by an Israelite who is here meant

by a man (n. 5414, 5879, 5951, 7957, 8234); and from the signification of a maidservant, as external or natural affection (n. 2567, 3835, 3849). Therefore by the daughter of a man being sold for a maidservant is signified affection for truth from the enjoyment of natural affection. By 2
natural enjoyment is meant enjoyment flowing from the love of self and the love of the world. They who are in affection for truth derived from those loves are they who learn the doctrines of the church, which are called the truths of faith, either for the sake of gain or for the sake of honors, and not for the sake of life. Such affections for truth which do not flow forth from spiritual good, but from natural enjoyment, are represented by the daughter of an Israelitish man sold to be a handmaid or maidservant; for everything which has its origin from the love of self or from the love of the world is not free, but servile: what is meant by free and what is meant by servile may be seen above (n. 892, 905, 1947, 2870–2893, 6205). How it is in regard to affections for truth arising from those loves, is described in the internal sense in what now follows. It is to be observed that genuine affection for 3
truth is willing and desiring to know the veriest truths of faith for the sake of good use as an end and for the sake of life, but affection for truth not genuine is willing and desiring truths for the sake of self, thus for carrying off honors and for winning gain. They who are in affection for truth from this origin have no concern whether the truths they know are genuine, provided they are such as they can pass off for truths. Wherefore they cling merely to the confirming of the doctrines of the church in which they were born, whether these be true or not true. They are also in darkness as to truths themselves, for worldly ends which are gains, and corporeal ends which are honors, cause utter blindness. But they who are in genuine affec- 4
tion for truth, that is, who desire to know truths for the sake of good use and for the sake of life, abide also in the

doctrines of the church until they arrive at an age when they begin to think for themselves; then they search the Scriptures and supplicate the Lord for enlightenment, and when they are enlightened they rejoice from the heart. For they know that if they had been born where another doctrine of the church, yea, where the greatest heresy prevails, without searching the Scriptures from genuine affection for truth, they would have remained in the heresy — as for example, if they had been born Jews, or if they had been born Socinians. From this it is plain who and of what quality they are who are in genuine affection for truth, and who and of quality they are who are in an affection for truth that is not genuine. They who are in genuine affection for truth are in the representative sense the daughters of Israelitish men; but they who are in an affection not genuine for truth are in the representative sense maidservants of the daughters of Israel.

8994. *She shall not go out as the menservants go.* That this signifies a state not like unto truth without affection, is evident from the signification of going out, namely, from service, as a state after combat or labor (see above, n. 8980, 8984); and from the signification of menservants, as those who are in truths and not in corresponding good (n. 8974), thus who are in truth without affection. From this it is plain that by, she shall not go out as the menservants go, is signified a state not like unto truth without affection. How this is shall be briefly told. There are some who are in truth and not in affection for it, and there are some who are in such affection. The former were represented by menservants of the sons of Israel, but the latter by maidservants also of the sons of Israel. By maidservants however were not represented those who are in genuine affection for truth, but those who are in an affection not genuine — as may be seen from what has been shown just above (n. 8993). The difference between those who are in truth without affection who were represented by

menservants, and those who are in affection for truth who were represented by maidservants, is such as between knowing truth and willing truth. To know truth belongs only to the intellectual part, but to will truth to the voluntary part; and thus the difference is such as between knowledge and affection. They who are in the knowledge of truth and good, and in the representative sense are menservants or men, are not affected with truth and good, but are only affected with the knowledge thereof; consequently they are delighted with truths for the sake of knowledge. But they who are in affection for truth and for good, and in the representative sense are maidservants or women, are not affected with knowledge, but with the truths and goods themselves when they hear them and perceive them in others. Such affection is common with good women, but affection for the knowledge of truth is common with men. Therefore it is that they who are in spiritual perception love women who are affected with truths, but do not love women who are in knowledges; for it is according to Divine 4
order that men should be in knowledges, but women only in affections, and thus that women should not love themselves from knowledges, but should love men, and that from this should come marriage love. For this reason also it is that it was said by the ancients that women should keep silence in the church. This being the case, knowledges both outward and inward are therefore represented by men, but affections by women, and here the affections for truth which arise from the enjoyments of natural loves, by maidservants; and as these are of quite another nature than that of those who are affected with knowledges, therefore it is altogether otherwise with maidservants than with menservants. This then is what is signified by the statute that the maidservant shall not go out as the menservants go. But it is to be known that it is thus with those who are of the Lord's spiritual kingdom, and otherwise with those who are of His celestial kingdom. In the latter kingdom husbands are in

affection, but wives in knowledges of good and of truth, and from this is their marriage love.

8995. *If she be unpleasing in the eyes of her master.* That this signifies if the affection for truth from natural enjoyment agree not with spiritual truth, is evident from the signification of a maidservant, of whom it is said that she is unpleasing, as affection from natural enjoyment (see n. 8993, 8994); from the signification of unpleasing, when said of that affection in respect to spiritual truth, as not agreeing therewith — of which below; from the signification of, in the eyes, as in the perception (see n. 2829, 3529, 4083, 4339); and from the signification of master, as
2 spiritual truth (n. 8981). It must be told how it is in regard to this. That a maidservant is the affection for truth from the enjoyments of self-love or of the love of the world was said above (n. 8993, 8994); and that this affection can be conjoined to spiritual truth may be evident from this, that affection for spiritual truth is an internal affection or in the interior man, but affection for truth from natural enjoyment is in the external man. Internal affection which is of the spiritual man is conjoined continually with external affection which is of the natural man, but still in such a way that the internal affection for truth may be the ruling affection and the external affection subservient; for it is according to Divine order that the spiritual man should rule over the natural (n. 8961, 8967). Moreover when the spiritual man rules, then man looks upward, which is represented by having the head in heaven; but when the natural man rules, then man looks downward, which is represented by having the head in hell. To throw more light on this subject something further shall be said. Most men by the truths which they learn and the goods which they do, think indeed of gain thereby in their country, or of honor. Now if these things are regarded as an end, then the natural man rules and the spiritual serves; if however they are not regarded as an end, but only as means to an

end, then the spiritual man rules and the natural man serves, just according to what has been already said (n. 7819, 7820). For when gain or honor is regarded as a means to an end, and not as an end, then the gain or honor is not regarded, but the end, which is use. As, for example, he who derives and procures to himself riches for the sake of use which he loves above all things, is not then delighted with riches for the sake of riches, but for the sake of uses. Uses indeed themselves constitute spiritual life with men, and riches are only serviceable as means (see n. 6933–6938). From this it may be seen what must be the quality of the natural man in order that it may be conjoined with the spiritual, namely, that it must regard gains and honors, thus riches and dignities, as means, and not as an end; for what is regarded by man for an end constitutes his veriest life, inasmuch as he loves it above all things, since that which is loved is regarded as an end. He who 4
does not know that the end regarded, or what is the same, the love, constitutes the spiritual life of man, consequently that man is where his love is, in heaven if the love is heavenly, in hell if the love is infernal, cannot comprehend how the case is in regard to this. He may conjecture that the enjoyment of the natural loves, which are self-love and the love of the world, cannot agree with spiritual truth and good; for he does not know that man in the course of regeneration is to be wholly inverted, and that when he is inverted he is with the head in heaven, but that until he is inverted he is with the head in hell. He is with the head in hell when he regards the enjoyments of self-love or of the love of the world as an end, but he is with the head in heaven when those enjoyments are as means to an end. For the end, which is the love, is the only thing with man which is living; the means to the end are of themselves not living, but receive life from the end. Therefore means from an ultimate end are called mediate ends, and these, so far as they regard the ultimate end

which is the principal end, are so far living. For this reason it is that when man is regenerated, consequently when he has as an end to love the neighbor and to love the Lord, then he regards as means thereto loving himself and the world. When man is of this character, when he looks to the Lord he accounts himself as nothing, and also the world; and if he regards himself as anything, it is that he may be able to serve the Lord. But the contrary was previously the case; for when he looked to himself, he had no regard for the Lord, and if he had any, it was that thereby he might derive gain and honor. From these things it may be evident what is the nature of the arcanum which lies concealed in these statutes concerning maidservants of the daughters of Israel, namely, that though they were servants, still, if good in his sight, they were espoused to the master by whom they were bought, or to his son; and that if they were unpleasing they were not espoused, but were either redeemed or sold, according to what is contained in these verses. Moreover to espouse maidservants or to have them for concubines was permitted in the representative church, especially the Jewish and Israelitish, for the reason that a wife represented affection for spiritual truth, but a maidservant affection for natural truth, thus the former represented the internal of the church with man, but the latter the external. This was represented by Hagar who was espoused to Abraham, also by the two handmaids who were espoused to Jacob. From this it is now manifest what is meant in the internal representative sense by a maidservant not being espoused if unpleasing, namely, if affection from natural enjoyment which is a maidservant does not agree with spiritual truth, a disagreement arising chiefly from this, that the affection represented by the maidservant would bear rule and that it was of such a disposition and heart that it could not be bent to love the Lord. Moreover the agreement or disagreement of affection from natural enjoyment with spir-

itual truth is according to the quality of each; but to describe them all would be too tedious. That a maid-servant is also an affirmative medium serving for the conjunction of the external and the internal man, may be seen above (n. 3913, 3917, 3931).

8996. *So that he will not espouse her.* That this signifies that it cannot be conjoined, is evident from the signification of being espoused, as being conjoined; for they who are espoused are conjoined. In the internal sense by being espoused is properly signified the agreement of hearts or of minds which precedes the conjunction of marriage; and since agreement in the spiritual world conjoins and disagreement disjoins, therefore by being espoused is here signified being conjoined.

8997. *Then he shall let her be redeemed.* That this signifies alienation from those truths, is evident from the signification of being redeemed by him who sold or by another, thus of being sold by the master, as alienation from that spiritual truth. That to be sold is alienation may be seen above (n. 4098, 4752, 4758, 5886), also that master is spiritual truth (n. 8981, 8995).

8998. *To sell her unto a strange people he shall have no power.* That this signifies not unto those who are not of the faith of the church, is evident from the signification of a strange people, as those who are outside of the church, thus who are not of the faith of the church (see n. 2049, 2115, 7996); and from the signification of selling, as alienating — of which just above (n. 8997). In regard to this the case is, that those who are born within the church and from infancy have been imbued with the principles of the truth of the church, ought not to contract marriages with those who are outside of the church and have thus been imbued with such things as are not of the church. The reason is that there is no conjunction between them in the spiritual world, for every one in that world is in consociation according to his good and the truth there-

from; and since there is no conjunction between such in the spiritual world, neither ought there to be any conjunction upon earth. For marriages regarded in themselves are conjunctions of hearts and of minds, the spiritual life of which is from the truths and goods of faith and of charity. On this account moreover marriages on earth between those who are of different religions are accounted in heaven as heinous, and still more marriages of those who are of the church with those who are outside of the church. This also was the reason why the Jewish and Israelitish nation was forbidden to make marriages with the Gentiles (Deut. viii. 3, 4), and why it was altogether heinous to commit whoredom with them (Num. xxv. 1–9).

2 This appears still plainer from the origin of marriage love, which is from the marriage of good and of truth (n. 2727–2759). When marriage love descends from this source, it is heaven itself in man. This heavenly state is destroyed when two consorts are of unlike heart arising from unlike faith. For this reason it is that a maidservant of the daughters of Israel, that is, of those who are of the church, was not to be sold unto a strange people, that is, to those who are outside of the church; for these would then espouse her, that is, would be conjoined to her, and would thus profane the things which are of the church; wherefore it is said that this is to deal treacherously.

8999. *Seeing he hath dealt treacherously with her.* That this signifies that so doing is contrary to the laws of Divine order, is evident from the signification of dealing treacherously, as contrary to truth Divine, or what is the same, contrary to the laws of Divine order; that this is signified by dealing treacherously is plain from what was adduced just above (n. 8998). The laws of Divine order are truths in heaven, for the Divine order is from the Divine truth which proceeds from the Lord (n. 8700, 8988). To deal treacherously is a customary form of speaking in the Word, signifying in the internal sense to act contrary to the truth

and good in heaven, or what is the same, contrary to Divine order; as in Isaiah (xxi. 2; xxxiii. 1; xlviii. 8) and elsewhere (Jer. iii. 20; v. 11; xii. 1, 6: Hosea v. 7; vi. 7: Mal. ii. 10, 11, 14, 15: Ps. lxxviii. 57; cxix. 158).

9000. *And if he shall have espoused her unto his son.* That this signifies if it agree with any derived truth so that it can be conjoined thereto, is evident from the signification of a son, as truth (see n. 489, 491, 533, 1147, 2623, 2803, 2813, 3373, 3704, 4257), here derived truth, because by the master who is the father is signified the principal truth from which the rest are derived (n. 8981); and from the signification of espousing, as being conjoined — of which above (n. 8996).

9001. *He shall deal with her according to the manner of daughters.* That this signifies that it shall be as genuine affection for truth, is evident from the signification of according to the manner, as with the same right; for by the manner [*judicium*] is signified external truth or right such as is in the civil state in which is the representative church (n. 8972); and from the signification of daughter, as affection for truth (n. 2362, 3024, 3963), here genuine affection for truth, since by maidservant is signified affection for truth from natural enjoyment (n. 8993), thus not genuine until she is espoused either to her master or to his son. But when she is espoused, that is, when there is conjunction with spiritual truth, which is signified by master and by son, then the affection for truth becomes as genuine, for then the natural is subordinated to spiritual truth, and when it is subordinated it is no longer in its own right, but in that of the spiritual truth under which it is subordinated. Therefore the natural becomes as spiritual, because it acts as one with it. And then also the life of spiritual truth is transferred into the natural and vivifies it. But espousal or conjunction with a maidservant differs from conjunction with a daughter in this, that the latter conjunction is effected in the interior man, but the former in the external.

9002. *If he shall have taken him another.* That this signifies conjunction with affection for truth from another source, is evident from the signification of taking or espousing another, as being conjoined (see n. 8996); for wedlock, which is here meant by espousal, is in the spiritual sense the conjunction of the life of one with the life of another. According to Divine order there is a conjunction of life from the truths of faith with life from the good of charity. Therefrom is all spiritual conjunction, from which as from its origin natural conjunction exists. By taking another is signified conjunction with affection for truth from another source, for the maidservant before spoken of is affection for truth from natural enjoyment (n. 8993); therefore "another" is affection for truth from
2 another source. What affection from another source is may be known from this, that all affection which is of love is of the widest extension, so wide indeed as to exceed all human understanding. The human understanding does not even go so far as to know the genera of the varieties of affection, still less the species of those genera, and less still the particulars and the individual things of the particulars. For whatsoever is in man, especially that which is of affection or love, is of infinite variety, which may be plainly evident from this, that affection for good and truth, which is of love to the Lord and of love toward the neighbor, constitutes the whole heaven, and yet that all who are in the heavens, where there are myriads, differ from one another as to good, and will differ even if they should be multiplied to innumerable myriads of myriads. For there cannot be in the universe one thing which is altogether like another and also remains distinct; it must be various, that is, different from another, in order that it may be anything by itself (see n. 684, 690, 3241, 3744, 3745, 3986, 4005, 4149, 5598, 7236, 7833, 7836, 8003). From these things it may in some measure be known what is meant by an affection from another source, namely, an affection which

differs from another, but which may still be conjoined to the same spiritual truth. Such affections, which are represented by maidservants espoused to one man, are of one genus, but there is a difference between them in species, which is called a specific difference. These things might be illustrated by various examples, but the general idea derived from what has been already said will be sufficient. That the conjunctions and subordinations of such affections 3
under one spiritual truth might be represented, it was permitted to the Israelitish and Jewish nation to have several concubines — as to Abraham (Gen. xxv. 6), also to David, Solomon, and others. For whatever was permitted that nation was for the sake of representation, namely, that by things external they might represent the internal things of the church (n. 3246). But when the internal things of the church were revealed by the Lord, then the representations of internal things by external ceased, because then the internal things were those which the man of the church was to take on, and by which he was to worship the Lord, which are the things of faith and love. Wherefore it was then no longer permitted to have more wives than one, nor to take concubines for wives (n. 865, 2727–2759, 3246, 4837).

9003. *Her food, her raiment, and her duty of marriage, shall he not diminish.* That this signifies no deprivation of the interior life which is food, nor of the exterior life which is raiment, thus no deprivation of conjunction which is the duty of marriage, is evident from the signification of food, as the support of the interior life — for food, or meat and drink, in the spiritual sense is the knowledges of good and of truth, meat the knowledges of good (n. 5147), and drink the knowledges of truth (n. 3168, 3772), wherefore food stands for what nourishes the spiritual life of man (n. 5293, 5576, 5579, 5915, 8562); from the signification of raiment or clothing, as the support of the exterior life, for raiment or clothing in the spiritual sense is the lower

things of knowledge, these being the things which spiritually support the external life of man (n. 5248, 6918); from the signification of the duty of marriage, as conjunction; and from the signification of not diminishing, as not de-
2 priving of. In respect to this the case is, that natural affection conjoined to spiritual truth, which is signified by a maidservant espoused to a son, requires continually support of life from the spiritual truth with which it is conjoined; for affection without support therefrom perishes. It is with the affection of man as with the man himself, that unless it is supported by food it dies. Man indeed as to his interiors is nothing but affection, a good man affection for good and for truth therefrom, but an evil man affection for evil and for falsity therefrom. This is especially evident from man when he becomes a spirit, for the sphere of life which then flows forth from him is a sphere either of affection for good or of affection for evil. His nourishment or support then is not from natural meat and drink, but from spiritual, which is falsity from evil to an evil spirit and truth from good to a good spirit. The nourishments of human minds while they live in the body in the world, are no other, and for this reason it is that all things which relate to food, as bread, flesh, wine, water, and many other things, in the spiritual sense in the Word signify such things as are
3 of spiritual nourishment. From this it is also plain what is meant by the words of the Lord in Matthew: *Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God* (iv. 4); also what by His words in Luke: *Ye shall eat and drink at My table in My kingdom* (xxii. 30); and again in Matthew: *I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I shall drink it new with you in My Father's kingdom* (xxvi. 29). These words He spoke after He instituted the Holy Supper, in which the bread and the wine are those things which are of love and of faith; in like manner also the flesh and the blood. From

this it may be plainly known what is meant by the flesh and by the blood of the Lord in the sixth chapter of John (v. 49–58), and also by these words in the same chapter: *My flesh is meat indeed, and My blood is drink indeed* (verse 55). That flesh in the Word is the good of love may be seen above (n. 3813, 7850), also that blood is the good of faith (n. 4735, 6978, 7317, 7326, 7846, 7850, 7877), in like manner bread and wine (n. 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 5915, 6118, 6377).

9004. *If he shall not have done these three unto her.* That this signifies the deprivation of those things, is evident without explication.

9005. *Then shall she go out free without silver.* That this signifies alienation therefrom without truth conjoined to it, is evident from the signification of going out, here from service and from coupling, as the dereliction of her master-husband [*dominus vir*], thus alienation; and from the signification of free without silver, as without truth conjoined thereto — that silver stands for truth may be seen above (n. 1551, 2954, 5658, 6112, 6914, 6917, 8932). How this is, is evident from what was shown just above (n. 9003), namely, that natural affection conjoined to spiritual truth, which is signified by a maidservant espoused to a son, cannot subsist at all without support from spiritual truth. Wherefore if it is not supported, the conjunction is dissolved, consequently there is alienation. The reason why this is the effect without truth therefrom conjoined to it, is, that then it is associated with another, which cannot be effected with the life derived from truth from another source. Such is the signification of the above words, because such is the case with consociations in the spiritual world.

9006. Verses 12–15. *He that smiteth a man, so that he die, dying he shall die. And if one has not lain in wait, but God has caused it to happen to his hand; then I will*

appoint thee a place whither he shall flee. And when a man shall have dealt purposely against his companion, to slay him with guile; thou shalt take him from Mine altar, that he may die. And he that smiteth his father and his mother, dying he shall die. "He that smiteth a man, so that he die" signifies the injuring of the truth of faith and thereby the loss of spiritual life; "dying he shall die" signifies damnation. "And if one has not lain in wait" signifies when it was not of foresight from the will; "but God has caused it to happen to his hand" signifies appearing as of chance; "then I will appoint thee a place whither he shall flee" signifies the state of being blameless and thus exempt from punishment. "And when a man shall have dealt purposely against his companion" signifies premeditation from a depraved will; "to slay him with guile" signifies malice and rage arising therefrom for depriving the neighbor of eternal life; "thou shalt take him from Mine altar, that he may die" signifies damnation though he flees to the worship of the Lord and supplicates for forgiveness and promises repentance. "And he that smiteth his father and his mother" signifies the blaspheming of the Lord and of His kingdom; "dying he shall die" signifies damnation.

9007. *He that smiteth a man, so that he die.* That this signifies the injuring of the truth of faith and thereby the loss of spiritual life, is evident from the signification of smiting, as injuring by falsity (see n. 7136, 7146); from the signification of a man [*vir*], as the truth of faith — of which below; and from the signification of dying, as loss of spiritual life (n. 5407, 6119, 7494); for in the internal sense no other life is meant, while in the external sense is meant the natural life. The reason why spiritual life perishes by the injuring of the truth of faith, is, that good united to truth constitutes that life; and therefore when truth is snatched away, good falls away, and thus spiritual life. That a man means the truth of faith, is because in

heaven no attention is paid to person nor to anything of person, but to things abstracted from person (n. 4380, 8343, 8985). Therefore there they do not perceive a man where man is named in the Word, for a man is a person; but instead of the person they perceive that faculty of his by virtue of which he is a man, namely, the intellectual faculty; and when they perceive this faculty they perceive the truth of faith, for the truth of faith belongs to it, and not only enlightens it, but also forms it. And as by man [*vir*] is perceived in heaven the intellectual of man, so by man [*homo*, a human being] is perceived his voluntary, because man is man [*homo*] from the will, but is man [*vir*] from the understanding. And since the will is the man himself, therefore the good of love is the man, for this belongs to the will and perfects and forms it. That man [*vir*] is the intellectual and therefore the truth of faith, may be seen above (n. 158, 265, 749, 1007, 2517, 3134, 3309, 3459, 4823, 7716), also that man [*homo*] is the good of love (n. 768, 4287, 7523, 8547, 8988).

9008. *Dying he shall die.* That this signifies damnation, is evident from the signification of death by dying, as damnation (see n. 5407, 6119, 7494). That death is damnation, is because in those who are damned the truths of faith and the goods of love have been extinguished, for these are what constitute the veriest life of man, inasmuch as they are from the Lord Who is the only source of life. When these are extinguished, falsities and evils succeed in their place, which, inasmuch as they are opposite to truths and goods that are of life, are therefore of death, but of spiritual death, which is damnation, hell, eternal unhappiness. That they who are in evils and falsities, or who are in hell, still live, is because they were born men and therefore into the faculty of receiving life from the Lord, and indeed do receive so much of life from the Lord as to be able to think, reason, and speak, and thereby to cause evil in themselves to appear as good and falsity as truth, and thus to live the semblance of life.

9009. *And if one has not lain in wait.* That this signifies when it was not of foresight from the will, is evident from the signification of lying in wait, as acting with deliberation, thus with foresight, for the evil which one who lies in wait is about to do he foresees in his mind; and because he does such evil with foresight, therefore he does it also from the will, for it proceeds therefrom. There are evils which proceed from the will of man but are not from foresight, and there are evils which proceed from the will and are of foresight. Those which proceed from the will and from foresight are much worse than those which are not from foresight; for man sees that they are evils, and can therefore desist from them, but is not willing, and by this he confirms them in himself, and evils confirmed infect the nature so that afterward they can scarcely be extirpated; for in such case he summons spirits from hell who
2 afterward do not easily retire. Evils which proceed from one part of the mind and not at the same time from the other, as those which come from the intellectual part and not at the same time from the voluntary part, are not enrooted and appropriated to man. That alone is enrooted and appropriated to him which passes from the intellectual part into the voluntary part, or what is the same, which passes from the thought which is of the understanding into the affection which is of the will, and thence into act. Those things which enter into the will are what are said to
3 enter into the heart. But evils which proceed only from the will, thus not with premeditation, are such as man inclines to hereditarily, or from some previous actual doing of evil therefrom. These are not imputed to man unless he has confirmed them in his intellectual part (see n. 966, 2308, 8806); but when they are confirmed in this part, they are then inscribed on the man and become his own and are imputed to him. But those evils cannot be confirmed with man in his intellectual part except in his adult age, namely, when he begins to think for himself and to

have understanding; for before this he had faith not of his own, but of his teachers and parents. From this it is plain what is signified by, if he has not lain in wait, namely, when it was not of foresight from the will.

9010. *But God has caused it to happen to his hand.* That this signifies appearing as of chance, is evident from the idea concerning chance among the ancients, which was that it happened from God; wherefore they expressed the idea of chance by the phrase, God caused it to happen to the hand. For they who were of the ancient churches knew that the providence of the Lord was in each and every thing, and that things which happened, that is, things which appeared as of chance, were of His providence. Wherefore the simple who could not distinguish between the things which were of permission and those which were of good pleasure, attributed to the Lord both good and evil, good because they knew that all good is from Him, but evil by reason of the appearance. For when man does evils and thereby turns himself away from the Lord, it appears as if the Lord turns Himself away, for then the Lord appears to him behind and not in front. Therefore it is that if any one smote another by chance, thus without will from foresight, it was expressed thus, that God caused it to happen to the hand. That the providence of the Lord is in each and every thing has been before shown (see n. 1919, 4329, 5122, 5155, 5195, 5894, 6058, 6481–6487, 6489, 6491, 7004, 7007, 8478, 8717), also that things that happen or are of chance are of providence (n. 5508, 6493, 6494), and that evil is attributed to the Lord when yet it is from man (n. 2447, 5798, 6071, 6832, 6991, 6997, 7533, 7877, 7926, 8197, 8227, 8228, 8282, 8284, 8483, 8632).

9011. *Then I will appoint thee a place whither he shall flee.* That this signifies the state of being blameless and exempt from punishment, is evident from the signification of place, as state (see n. 2625, 2837, 3356, 3387, 3404, 4321, 4882, 5605, 7381); and from the signification of an

asylum, or place whither he should flee who unexpectedly or by chance had killed any one, as the state of being blameless and thus exempt from punishment; for they who had smitten any one by chance, that is, without intent, thus not with premeditation nor from an evil affection which is of the will, were not under any blame arising from themselves. Wherefore when such came to a place of asylum they were exempt from punishment. By such were represented those who injure any one as to the truths and the goods of faith, and thereby extinguish his spiritual life, not purposely; for such are in a blameless state and are exempt from punishment. This is the case with those who have entire faith in their religion, though based in falsity, and reason therefrom against the truth and good of faith, and thus persuade, as do heretics often who by
2 scruples of conscience become zealots. That such were represented as those who were to flee to asylums is evident in Moses: *Ye shall appoint you convenient cities to be cities of refuge for you; that the manslayer which killeth any person through error may flee thither. . . . But if he have thrust him suddenly without enmity, or hurled upon him any instrument without having purposed it, or with any stone, wherewith he may die, seeing him not, and cast it upon him, so that he die, when yet he was not his enemy, neither sought his harm* (Num. xxxv. 11, 22, 23). And again: *This is the case of the manslayer, which shall flee thither that he may live; when he hath smitten his companion unawares, and hated him not in time past; as when a man goeth into the forest with his companion to hew wood, and his hand fetcheth a stroke with the axe to cut the wood, and the iron slippeth from the wooden helve, and lighteth upon his neighbor, that he die; he shall flee unto*
3 *one of these cities, that he may live* (Deut. xix. 4, 5). In these passages is described the state of one blameless and exempt from punishment, who has injured any one by the falsities of faith which he had believed to be truths, or by

knowledges derived from the fallacies of the senses, and thus has done injury to his internal or spiritual life. That this might be signified, such error or chance is described by an instrument of any sort and by a stone which he cast upon his neighbor so that he died, and likewise by an axe or the iron thereof falling from its helve, while they were both hewing wood in the forest. The reason why it is described by such things, is, that an instrument signifies a matter of knowledge, a stone the truth of faith, and in the opposite sense falsity, in like manner the iron of an axe, and to hew wood signifies disputation concerning good from one's religion. Every one may see that homicide 4
committed through error would not have been described without a hidden reason by the iron of an axe falling from its helve in a forest, since such a mischance can rarely happen, and scarcely once in the course of many years. But such mischance is so described on account of the internal sense, in which is described the injury to a soul by another through the falsities of faith which from his religion he had believed to be truths; for he who does an injury by means of falsities which he believes to be truths does it not of purpose, but from better conscience, because he does it from the faith and consequent zeal of his religion. That these things might be signified in the internal sense, they are described by those who slay their neighbors through mischance, as above said, by a stone, by hewing wood in a forest and the iron of an axe then falling from the helve upon a neighbor; for a stone is the truth of faith in the natural man, and in the opposite sense falsity (see n. 643, 1298, 3720, 6426, 8609, 8941), in like manner iron (n. 425, 426); the iron of an axe falling from its wooden helve is truth separated from good, for the helve of wood stands for good (n. 643, 2812, 3720, 8354), hewing wood for placing merit in works (n. 1110, 4943, 8740); but hewing wood in a forest means discussing these and like subjects and also bringing them into question, for a forest

5 is a religious system. Such things are signified by hewing wood in a forest with axes in Jeremiah: *They* [the hired men of Egypt] *shall march in strength, and come against her with axes, as hewers of wood. They shall cut down her forest, saith Jehovah* (xlvi. 22, 23) — where cutting wood in a forest stands for acting from a false religion and destroying such things as are of the church; for the church is called a forest, a garden, and a paradise — a forest from knowledge, a garden from intelligence, and a paradise from wisdom (n. 3220) — inasmuch as trees are the perceptions of good and of truth, also the knowledges thereof (n. 103,
6 2163, 2722, 2972, 4552, 7690, 7692); and because a forest is the church as to knowledge, thus as to externals, it is also a religious system. The church as to knowledge or as to externals is signified by a forest in David: *Let the field exult, and all that is therein; then shall all the trees of the wood sing* (Ps. xcvi. 12). Again: *Lo, we heard of Him in Ephrathah: we found Him in the fields of the wood* (Ps. cxxxii. 6) — speaking of the Lord. And in Isaiah: *The light of Israel shall be for a fire, and his Holy One for a flame. . . . And it shall burn the glory of his forest, and his Carmel, both soul and body it shall consume. . . . And the remnant of the trees of his forest shall be a number, that a child may write them. . . . He shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one* (x. 17–19, 34) — where the forest stands for the church as to the knowledges of truth, Carmel for the church as to the knowledges of good, in like manner Lebanon and Hermon; the trees of the forest for knowledges, as above; to be a number that a child may write means few; the thickets of the forest are out-
7 ward knowledges (n. 2831). Again in the same prophet: *Thou hast said, With the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down the tall cedars thereof, and the choice fir trees thereof: and I will enter into the height of*

his border, the forest of his Carmel (xxxvii. 24). In Jeremiah: *I will visit you according to the fruit of your doings . . . and I will kindle a fire in her forest* (xxxi. 14). In Ezekiel: *Prophesy against the forest of the field in the South; and say to the forest of the South . . . Behold, I will kindle a fire in thee, and it shall devour every tree* (xx. 46, 47). And in Micah: *Feed Thy people with Thy rod, the flock of Thine heritage which dwell solitarily, in the forest in the midst of Carmel* (vii. 14). Who does not see that in these passages by a forest is not meant a forest, and that by Lebanon and Carmel which are forests are not meant Lebanon and Carmel, but something of the church? yet what of the church is meant has been hitherto hidden, because the internal sense lies hidden. And it is wonderful that in so learned a world, as is Europe above all the rest, where they have the Word, in every particular of which there is an internal sense, the very knowledge of that sense is wanting; when yet this knowledge existed among the ancients in Chaldea, in Assyria, in Egypt, in Arabia, and thence in Greece, in whose books, emblems, and hieroglyphics such things are still to be met with. The reason why such knowledge has perished is, that there is no faith that the spiritual is anything.

9012. *And when a man shall have dealt purposely against his companion.* That this signifies premeditation from a depraved will, is evident from the signification of dealing purposely, as with premeditation, for he who purposes in himself evil, does it with premeditation, and inasmuch as it is evil and he does it, it is from the will, for the doing of evil is in its origin from the will. But the falsity by which evil is affirmed, defended, and thus promoted, is of the thought, thus comes from a depraved or inverted understanding. That man is guilty when he does evil from both, namely, from the understanding and from the will, may be seen above (n. 9009).

9013. *To slay him with guile.* That this signifies malice

arising therefrom for depriving the neighbor of eternal life, is evident from the signification of slaying, as taking away faith and charity from the neighbor and thus depriving him of spiritual life, which is eternal life (see n. 6767, 8902); and from the signification of guile, as malice from the will with forethought or premeditation, thus from purpose. Evils are done either from enmity or from hatred or from revenge, and either with guile or without guile. But evils done with guile are the worst, because guile is like a poison which infects and destroys with infernal venom, for it goes through the whole mind even to its interiors. The reason is that he who is in guile meditates evil, and feeds his understanding by it, and enjoys it, and thus destroys everything in his mind characteristic of man,
2 that is, of life from the good of faith and of charity. They who in the world have ensnared the neighbor with guile as to worldly and earthly things, in the other life ensnare the neighbor with guile as to spiritual and heavenly things; and because they do this in secret, they are committed to the hells behind the back at a depth according to the malignity and hurtfulness of the guile, thus are separated from those who are in front; the latter are called spirits, but the former are called genii (n. 5035, 5977, 8593, 8622, 8625). Genii are not admitted to man as spirits are, because they flow into the affections of the will, by acting against the good of love and charity so clandestinely that the influence cannot at all be perceived, and in that way they destroy the truth of faith. In their own hells they render themselves invisible before their companions; for they who have dealt secretly in the world can render themselves invisible in the other life, and when they appear, appear among themselves as men. But when viewed by angels they appear as serpents, for they have the nature of serpents, and that which comes forth from them is like
3 poison, and indeed is spiritual poison. Wherefore poison in the Word signifies guile, and poisonous serpents, such

as asps or adders, cockatrices, and vipers, signify those who are full of guile — as in David: *In heart ye work wickedness. . . . Their poison is like the poison of a serpent: like the deaf asp* (Ps. lviii. 2, 4). Again: *They plot evil deeds in their heart. . . . They sharpen their tongue like a serpent; the poison of the asp is under their lips* (Ps. cxl. 2, 3). In Isaiah: *They lay eggs of the asp, and weave the spider's web: he that eateth of their eggs dieth* (lix. 5). In Job: *He shall suck the poison of asps: the viper's tongue shall slay him* (xx. 16). In Moses: *Their wine is the poison of dragons, and the cruel venom of asps* (Deut. xxxii. 33). In Matthew: *Woe unto you, scribes and Pharisees, hypocrites! . . . Ye serpents, ye offspring of vipers, how shall ye escape the judgment of Gehenna?* (xxiii. 29, 33.) Guile is called hypocrisy when 4
piety is carried in the mouth and impiety in the heart, or when charity is carried in the mouth but hatred in the heart, or when innocence is carried in the face and gesture but cruelty in the soul and breast, consequently when they deceive by show of innocence, charity, and piety. Such are serpents and vipers in the internal sense, because, as was said above, such in the light of heaven when viewed by angels appear as serpents and as vipers concealing evils under truths, that is, deceitfully bending truths to the doing of evils; for such hide poison as it were under the teeth and thereby slay. But they who 5
from the Lord are in the faith of truth and in the life of good cannot be injured by the poisons of such, for they are in light from the Lord, in which the deceitful appear as serpents and their deceits as poisons. That such are kept in safety by the Lord is meant by His words to the disciples, in Luke: *Behold, I give unto you power to tread upon serpents and scorpions* (x. 19). In Mark: *These signs shall follow them that believe. . . . They shall take up serpents; and if they drink any deadly thing, it shall not hurt them* (xvi. 17, 18). And in Isaiah: *The sucking*

6 *child shall play on the hole of the asp* (xi. 8). Those who are interiorly infected with spiritual guile, that is, with hypocrisy, are they who are meant by those that speak against the Holy Spirit, for whom there is no forgiveness—in Matthew: *I say unto you, Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven unto men. Yea, if any one shall speak a word against the Son of Man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this age, nor in that which is to come. Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt. . . . Ye offspring of vipers, how can ye, being evil, speak good things?* (xii. 31–34.) By speaking a word against the Holy Spirit is meant to speak well and think evil and to do well and will evil respecting those things which are of the Lord, of His kingdom, and of His church, also which are of the Word, for thus falsity lies concealed inwardly in the truths which they speak, and evil, which is hidden poison, in the goods which they do; wherefore they are called the
7 offspring of vipers. In the other life it is allowed an evil person to speak evil and also falsity, but not good and truth, since all are compelled there to speak from the heart and are not allowed to be of divided mind. They who do otherwise are separated from the rest, and are hidden in hells from which they can in no wise come forth. That they are such who are meant by those that speak a a word against the Holy Spirit, is evident from the above words of the Lord, "Either make the tree good and its fruit good, or make the tree corrupt and its fruit corrupt. . . . How can ye, being evil, speak good things?" The Holy Spirit is the Divine truth proceeding from the Lord, thus the Holy Divine Itself, which is thereby interiorly
8 blasphemed and profaned. That it will not be forgiven them is because hypocrisy or guile respecting Holy Divine things infects the interiors of man and destroys everything

of spiritual life in him, as was said above, insomuch that at length there is no soundness in any part of him. For the remission of sins is the separation of evil from good and the rejection of evil to the sides (n. 8393), which cannot be effected with him in whom all good has been destroyed. Therefore it is said, It shall not be forgiven him, neither in this age nor in that which is to come. They are such also who are meant by him that had not on a wedding-garment, who was bound hand and foot and cast out into outer darkness (Matt. xxii. 11–13) — as may be seen above (n. 2132). That guile in the Word means hypocrisy is evident from 9
the following passages — in Jeremiah: *Beware every man of his companion, and trust ye not in any brother: for every brother supplanteth. . . . They mock every man his companion, and speak not the truth: they have taught their tongue to speak lies. . . . Thine habitation is in the midst of deceit; through deceit they have refused to know Me, saith Jehovah* (ix. 4–6). In David: *Thou shalt destroy them that speak lies: Jehovah abhorreth the man of blood and deceit* (Ps. v. 6). Again: *Blessed is the man unto whom Jehovah imputeth not iniquity, and in whose spirit there is no guile* (Ps. xxxii. 2). And again: *Deliver my soul from lying lips, from a deceitful tongue* (Ps. cxx. 2); and so likewise elsewhere (Ps. lii. 4; cix. 2).

9014. *Thou shalt take him from Mine altar, that he may die.* That this signifies damnation though he flees to the worship of the Lord and supplicates for forgiveness and promises repentance, is evident from the signification of the altar of Jehovah, as the principal representative of the worship of the Lord (n. 921, 2777, 2811, 4541, 8935, 8940), and because it was a representative of worship, therefore to flee to an altar is to flee to the Lord and to supplicate for forgiveness and also to promise repentance, for one follows the other; and from the signification of dying, as damnation (n. 5407, 6119, 9008). How it is in 2
regard to this may be evident from what was shown in the

paragraph above (n. 9013), namely, that guile in spiritual things, that is, hypocrisy, cannot be forgiven. The reason is that guile is as poison, for it penetrates even to the interiors and kills everything of faith and charity and destroys remains, which are the truths and goods of faith and charity stored up by the Lord in the interiors of man, which being destroyed nothing of spiritual life any longer survives. Concerning remains, see what has been said above (n. 468, 530, 560–563, 660, 661, 798, 1050, 1738, 1906, 2284, 5135, 5342, 5344, 5897, 5898, 6156, 7560, 7564). Wherefore when such persons supplicate the Lord for forgiveness and promise repentance, which is signified by fleeing to an altar, they supplicate and promise nothing at all from the heart, but only from the mouth. Therefore they are not heard, for the Lord looks on the heart and does not regard utterances abstracted and separated from the heart. Therefore for such there is no forgiveness, because no repentance
3 finds place in them. It is believed by many people within the church that the remission of sins is the wiping out and washing away thereof, as of filth by water, and that after remission they go on their way clean and pure. Such an opinion prevails especially with those who ascribe everything of salvation to faith alone. But it is to be known that the case is altogether otherwise with the remission of sins. The Lord remits to every one his sins, since He is mercy itself. Nevertheless they are not thereby remitted, unless man performs serious repentance, and desists from evils, and afterward lives a life of faith and charity, and this even to the end of his life. When this is done, then man receives from the Lord spiritual life, which is called new life. When from this new life he views the evils of his former life and turns away from them and regards them with horror, then first are the evils remitted, for then man is held in truths and goods by the Lord and is withheld from evils. From this it is plain what the remission of sins is, and that it cannot be granted within an hour, nor a

year. That it is so the church knows, for it is said to those who come to the Holy Supper, that their sins are forgiven if they begin a new life by abstaining from evils and abhorring them. From this it is now plain how the 4
case is with hypocrites, who are ensnared in evils by guile as to the interiors, that they cannot do the work of repentance; for the very remains of good and of truth in them have been consumed and destroyed, and therewith everything of spiritual life; and because they cannot do the work of repentance, they cannot be forgiven. This is signified by the statute that they should be taken from the altar that they may die, who slay a neighbor with guile. The damnation of such is described by the prophetic words 5
of David concerning Joab, when he had slain Abner with guile — thus: *Let there not fail from the house of Joab one that hath an issue, or that is a leper, or that leaneth on a staff, or that falleth by the sword, or that lacketh bread* (2 Sam. iii. 27, 29). One that hath an issue signifies the profanation of the good of love, one that is a leper signifies the profanation of the truth of faith (n. 6963), one that leaneth on a staff or that is lame signifies those in whom all good has been destroyed (n. 4302, 4314), one that falleth by the sword signifies those who are continually dying by falsities (n. 4499, 6353, 7102, 8294), one that lacketh bread signifies those who are destitute of all spiritual life, for bread is the sustenance of spiritual life by good (n. 6118, 8410). Inasmuch as such were signified by Joab, therefore Joab by the command of Solomon was slain at the altar whither he fled (1 Kings ii. 28–32).

9015. *And he that smiteth his father and his mother.* That this signifies the blaspheming of the Lord and of His kingdom, is evident from the signification of smiting, as injuring by falsities (see n. 7136, 7146, 9007), and when predicated of the Lord and of His kingdom, as blaspheming; and from the signification of father, as the Lord, and of mother, as His kingdom, as was shown (n. 8897) where

the fourth commandment of the decalogue was explained, and it was shown what is meant in the internal sense by honoring father and mother, namely, loving the Lord and His kingdom, and therefore in the respective sense loving good and truth. So also to smite father and mother in the respective sense is to blaspheme the good and truth of the church.

9016. *Dying he shall die.* That this signifies damnation, is evident from the signification of dying, as damnation (see n. 9008).

9017. Verses 16, 17. *And he that stealeth a man, and selleth him, or if he shall have been found in his hand, dying he shall die. And he that curseth his father and his mother, dying he shall die.* "And he that stealeth a man, and selleth him" signifies application of the truth of faith to evil, and alienation; "or if he shall have been found in his hand" signifies yet the acknowledgment thereof; "dying he shall die" signifies damnation. "And he that curseth his father and his mother" signifies the denial in every way of the Lord and of His kingdom by those who are of the church, and thus profanation of the good and truth of the church; "dying he shall die" signifies damnation.

9018. *And he that stealeth a man, and selleth him.* That this signifies application of the truth of faith to evil, and alienation, is evident from the signification of stealing a man, as application of the truth of faith to evil — that a man, here a man of the sons of Israel, is the truth of faith, may be seen above (n. 5414, 5879, 5951, 7957, 9007), and that stealing is its application to evil (n. 5135); and from the signification of selling, as alienation (n. 4098, 4752, 4758, 5886).

9019. *Or if he shall have been found in his hand.* That this signifies yet the acknowledgment thereof, namely, of the truth of faith, is evident from the signification of being found in the hand, when said of the truth of faith, as

acknowledgment; for when truth is acknowledged with some faith, it is found with one; in his hand means with him.

9020. *Dying he shall die.* That this signifies damnation, may be seen above (n. 9008). That they are damned who apply the truths of faith to evil ends, and so separate them from themselves, is because they had before acknowledged them. For the truth of faith which has once been acknowledged, when it is afterward applied to evil, is commixed with falsity from evil, and thereby there is profanation; that this is profanation may be seen from the passages quoted below (n. 9021). In order that this may be better understood, let it be illustrated by an example. They who wish to dispense of their own will those things which are the Lord's, especially those of the heavenly life of man, for the purpose of gaining dominion over all people and so gaining the world, when they draw confirmation from the Lord's words, are thieves in the spiritual sense, for they steal truths from the Word and apply them to evil purposes. That the purposes are evil is because they have for their end dominion and gain, and not the salvation of souls. If these same persons without any regard to dominion and gain have previously acknowledged the truths from the Word which they now apply to evils, in such case they profane them, for thus they commix falsities from evils with truths. Such cannot in any wise escape damnation, for thus doing they deprive themselves of all spiritual life. That they deprive themselves of spiritual life is plain from this, that when being left to themselves they think from themselves and talk among themselves, they have no faith in truths and they do not believe in the Lord, nor in a heaven nor a hell. Yet they profess these things with their lips more than others, since ardor for dominion and gain incites them to these things as means to their ends. This is especially the case in Christian paganism, where the images of sanctified men are exhibited for adoration, be-

fore which even they themselves bend the knees and fall prostrate, with guileful purpose to deceive and persuade others.

9021. *And he that curseth his father and his mother.* That this signifies the denial in every way of the Lord and of His kingdom by those who are of the church, and thus the profanation of the good and the truth of the church, is evident from the signification of cursing, as aversion and separation (see n. 245, 379, 1423, 3530, 3584, 5071), therefore also denial in every way, for he who turns himself away and separates himself from the Lord denies Him in heart; and from the signification of father and mother, as the Lord and His kingdom, and in the respective sense good and truth which are from the Lord (n. 8897, 9015). The reason why it signifies by those who are within the church, is, that the commandments, the judgments, and the statutes which were promulgated by the Lord from mount Sinai, were especially for the sons of Israel, among whom the representative of a church was at that time instituted and by whom therefore the church was signified (n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223, 7957, 8234, 8805). Therefore also by cursing father and mother is signified profanation, for they within the church who wholly deny the Lord and those things which are of His kingdom and church, profane them. That they who are within the church can profane holy things, but not they who are outside of the church, may be seen above (see n. 1008, 1010, 1059, 2051, 3398, 3399, 3898, 4289, 4601, 6348, 6959, 6963, 6971, 8882). For this reason denial of the Lord is not profanation with those who are outside of the church, as the Gentiles, Mohammedans, and Jews.

9022. *Dying he shall die.* That this signifies damnation, has been shown above (n. 9008, 9016, 9020). How the particulars in the internal sense are closely connected, is plain from what has been said and shown. For the internal sense treats in a sequence of the denial, blaspheming,

and profanation of the truth and good which are from the Lord; but in the external sense no such sequence appears, for in this sense various subjects are treated of, as those who smite a man so that he dies, those who slay a companion with guile, those who smite father and mother, those who steal a man and sell him, and those who curse father and mother. Such is the Word in its particulars, namely, that in the internal sense subjects follow in order and as in a connected chain, though in the external sense, that is, in the sense of the letter, they are disconnected and oftentimes separated.

9023. Verses 18–21. *And when men shall dispute, and a man shall smite his companion with a stone, or with his fist, and he die not, but lie down on his bed: if he rise again, and walk abroad upon his staff, then shall he that smote him be quit: only he shall pay his ceasing* [of labor], *and healing shall heal him. And when a man shall have smitten his manservant, or his maidservant, with a rod, and he die under his hand; with avenging vengeance shall be taken on him. Notwithstanding, if he shall continue a day or two, vengeance shall not be taken: for he is his silver.* "And when men shall dispute" signifies contention among themselves concerning truths; "and a man shall smite his companion with a stone, or with his fist" signifies the invalidating of some one [truth of the church] by some external or common truth; "and he die not" signifies and it is not extinguished; "but lie down on his bed" signifies what is separate in the natural; "if he rise again, and walk abroad upon his staff" signifies the strength of life therein; "then shall he that smote him be quit" signifies not to be guilty of evil; "only he shall pay his ceasing [of labor]" signifies indemnification; "and healing shall heal him" signifies restoration. "And when a man shall have smitten his manservant, or his maidservant, with a rod" signifies whosoever within the church ill-treats external truth or the affection therefor from his own power; "and

he die under his hand" signifies so that it be extinguished under his view; "with avenging vengeance shall be taken on him" signifies the punishment of death. "Notwithstanding, if he shall continue a day or two" signifies a state of life continuing even to fulness; "vengeance shall not be taken" signifies no punishment of death; "for he is his silver" signifies what is acquired from the proprium.

9024. *And when men shall dispute.* That this signifies contention among themselves concerning truths, is evident from the signification of disputing, as contending — of which below; and from the signification of men, as those who are intelligent and who are in truths, and in an abstract sense things intellectual and truths (see n. 3134, 9007). Therefore the disputing of men signifies contention about truths among those who are of the church, and in an abstract sense about truths among themselves. For to dispute in the spiritual sense is to contend about such things as are of the church, consequently such as are of faith. Nothing else is meant in the Word by disputing, for the Word is spiritual and treats of spiritual things, that is, of those things which are of the Lord, of His kingdom in heaven, and of His kingdom on the earth, that is, His church. That disputing signifies in the Word contention about truths and in general in favor of truths against falsities, likewise also defence and liberation from falsities,
2 is plain from the following passages — in Jeremiah: *A tumult is come even to the end of the earth; for Jehovah hath a controversy against the nations, he will plead with all flesh; as for the wicked, he will give them to the sword. . . . Behold, evil shall go forth from nation to nation, and a great tempest shall be raised up from the outermost parts of the earth* (xxv. 31, 32). In these words is prophetically described the perverted state of the church; a tumult is contention for falsities against truths and for evils against goods; the earth is the church; the controversy, or dispute [*lis*], of Jehovah against the nations is the contention

of the Lord for truths against falsities and for goods against evils, thus also defence; the nations are falsities and evils; a sword is falsity combating and conquering; a great tempest is falsity ruling; the outermost parts of the earth are where falsities burst forth from evil. Again in the same: 3 *Jehovah . . . shall thoroughly plead their cause, that He may give rest to the earth* (l. 34) — where pleading or disputing their cause stands for defending truths against falsities and liberating; the earth stands for the church, which has rest when it is in good and thereby in truths. Again: *O Lord, Thou hast pleaded the causes of my soul; Thou hast liberated my life* (Lam. iii. 58) — where pleading the causes of the soul stands for defending and liberating from falsities. In David: *Plead Thou my cause, and redeem me: quicken me according to Thy word* (Ps. cxix. 154) — where also pleading my cause means liberating from falsities. In Micah: *Contend Thou with the mountains, and let the hills hear Thy voice* (vi. 1) — where contending with the mountains stands for contending and defending against the self-exalted and also against the evils of self-love. The hills which are to hear His voice are the humble and those who are in charity. In Isaiah: *I will not contend for ever, neither will I be always wroth* (lvii. 16) — where contending, or disputing, means contending against falsities. And in Hosea: *Jehovah hath a controversy* [dispute] *with Judah* (xii. 2) — where the meaning is similar; besides other passages.

9025. *And a man shall smite his companion with a stone, or with his fist.* That this signifies the invalidating of some one [truth of the church] by some external or common truth, is evident from the signification of smiting, as injuring (see n. 7136, 7146, 9007), and here invalidating, because it is said of truths from external knowledge; from the signification of a stone, as truth (n. 643, 1298, 3720, 3769, 3771, 3773, 3789, 3798, 6426, 8940), namely, truth in the ultimate of order, that is, in the natural, thus

external truth (n. 8609); and from the signification of the fist, as common truth; for by the hand is signified the power which belongs to truth (n. 3091, 4931, 7188, 7189), therefore by the fist is signified full power from common truth. That is called common truth which is commonly received and everywhere prevails. Therefore to smite with the fist means with full force and power, in the spiritual sense by means of truths which are from good, and in the opposite sense by means of falsities which are from evil — in the latter sense in Isaiah: *Behold, ye fast for strife and contention, to smite with the fist of wickedness* (lviii. 4) — where to smite with the fist of wickedness is
2 with full force by means of falsities from evil. What is meant by invalidating any truth of the church by external or common truth, shall be explained. By external truths are meant truths which are from the literal sense of the Word. Common truths therefrom are such as are received among people generally and therefore are in common speech. There are very many such truths, and they prevail with much force. But the literal sense of the Word is for the simple, for those who are being initiated into the interior truths of faith, and for those who do not apprehend interior things; for this sense is written according to appearances in the sight of the sensual man, thus according to his apprehension. Therefore it is that in that sense things frequently appear dissimilar and as it were contradictory to each other — as for example, that the Lord leads into temptation and again that He does not lead into temptation, that the Lord repents and again that He does not repent, that the Lord acts from anger and wrath and again that He acts from pure clemency and mercy, that souls come to judgment immediately after death and again that it is at the time of the final judgment, and so on. Such truths, inasmuch as they are from the literal sense of the Word, are called external truths [*scientifica*], and differ from the truths of faith which are of the doctrine of the

church. For the latter arise from the former by their unfolding; since, when the literal truths are unfolded, the man of the church is instructed that such things are said in the Word for the sake of apprehension and according to the appearance. Therefore also it is that the doctrines of the church in very many instances depart from the literal sense of the Word. It is to be known that the true doctrine of the church is that which is here called the internal sense; for in the internal sense are truths such as the angels have in heaven. Among priests and among the 3
men of the church there are those who teach and who learn the truths of the church from the literal sense of the Word, and there are those who teach and those who learn from doctrine drawn from the Word, which is called the doctrine of faith of the church. The latter differ very much from the former in perception, but they cannot be distinguished by the common people, because they both speak from the Word nearly alike. But those who teach and who learn only the literal sense of the Word without the doctrine of the church as a guide, apprehend only those things which relate to the natural or the external man; whereas those who teach and who learn from true doctrine drawn from the Word understand also things which are of the spiritual or internal man. The reason is that the Word in the external or literal sense is natural, but in the internal sense is spiritual. The former sense is called in the Word a cloud, but the latter sense is called the glory in the cloud (n. 5922, 6343, 6752, 8106, 8781). From these things it may now be evident what is meant 4
by contention among themselves concerning truths, and by the invalidating of some one [truth of the church] by some external or common truth. External and common truth, as was said, is truth from the literal sense of the Word. And inasmuch as this varies and as it were contradicts itself according to the appearance, it must needs sometimes invalidate the spiritual truths which are of the

doctrine of the church. These are invalidated when the thought is brought into doubt by passages in the Word which oppose each other. This state respecting the truths of faith with man is here treated of in the internal sense.

9026. *And he die not.* That this signifies, and it is not extinguished, is evident from the signification of dying, as ceasing to be such as before (see n. 494, 6587, 6593), consequently to be extinguished, here not to be extinguished. Inasmuch as here in the internal sense the subject is the agreement of the truths of faith with the truths of the literal sense of the Word, and inasmuch as the truths of the literal sense of the Word cannot be extinguished, since they are truths in the ultimate of order, therefore now not the smiting of a man from which he dies, but only the smiting of a man from which he does not die is spoken of; for the truths of the literal sense of the Word may indeed be invalidated, but cannot be extinguished. Moreover after they have been invalidated, they may be set aside, but again by unfolding of their meaning may be restored. These things are signified by what was ordained concerning a man smitten by his companion, but rising again and
2 walking upon his staff. He who thoroughly examines the interiors of the Word may see that for a hidden reason, which is not apprehended by the understanding unless enlightened by the light of heaven, it was ordained by the Lord that the smiter should be guiltless, in case the person smitten rose again from his bed and walked abroad upon his staff, and especially that it was ordained by the Lord that he who smiteth his servant, and the servant die not within a day or two, should not be punished, because he is his silver, when yet it is a case of the deprivation of the life of a man, for the servant is a man, though a servant. But the hidden reason why it was so ordained by the Lord is not plain except by means of the internal sense, in which the subject is the truths of the church derived from the Word, the case with which is similar as

when by a man disputing and smiting his neighbor, and also by a man smiting his manservant and his maidservant, are meant such things as in the spiritual sense correspond, and which are now unfolded. With the Israelitish nation was instituted a representative church, that is, a church in which internal things which are of heaven and the church might be represented by external things. Therefore such things were ordained, and indeed commanded, as have no validity as laws since the internal things of the church have been opened and revealed by the Lord; for since that time man is to live an internal life, which is a life of faith and of charity, and such an external as internal things make the life to be.

9027. *But lie down on his bed.* That this signifies what is separate in the natural, is evident from the signification of lying down, as being separated; and from the signification of a bed, as the natural (see n. 6188, 6226, 6463). How the case is in respect to this, will be made plain from what follows.

9028. *If he rise again, and walk abroad upon his staff.* That this signifies the strength of life therein, is evident from the signification of rising again, as involving something of elevation, here of spiritual truth to agreement with external truth; from the signification of walking, as living (see n. 519, 1794, 8417, 8420); and from the signification of a staff, as strength, for a rod signifies the power which belongs to truth, thus strength (n. 4876, 4936, 6947, 7011, 7026), and in like manner a staff, but with application to such as are not in good health. In this sense it is used also in David: *They came upon me in the day of my calamity: but Jehovah was my staff. He brought me forth into a large place* (Ps. xviii. 18, 19) — where the day of calamity stands for a weak state in respect to the faith of truth; Jehovah being a staff stands for power then; bringing forth into a large or broad place means into the truths which are of faith — that this is meant by bringing forth into a broad

place may be seen shown above (n. 4482). So also in Isaiah: *The Lord Jehovah of hosts doth take away from Jerusalem and from Judah staff and stay, the whole staff of bread and the whole staff of water* (iii. 1) — where to take away staff and stay means the power and strength of life derived from truth and good, the staff of bread meaning power from good and the staff of water power from truth. Staff or stay in the original tongue is a term implying to lean upon and be supported, which in the spiritual world is effected by truth and good.

9029. *Then shall he that smote him be quit.* That this signifies not to be guilty of evil, is evident from the signification of being quit, as not being guilty of evil; for they are treated of, who from some spiritual truth, which is truth of the doctrine of faith of the church from the Word, regard some external truth, which is truth from the sense of the letter of the Word; and because there appears to be no agreement, therefore the spiritual truth is invalidated and for some time set aside, but not denied or exterminated; concerning such it is said that they are not guilty of evil. The meaning is further evident from the signification of smiting, as invalidating (see above, n. 9025).

9030. *Only he shall pay his ceasing* [*of labor*]. That this signifies indemnification, is evident from the signification of [paying for] the ceasing, as indemnification, here with respect to spiritual truth, which was invalidated by external truth. That is called spiritual truth which together with good makes the life of the internal man, but that is external truth which makes the life of the external man. This truth is from the literal sense of the Word, but spiritual truth is from the internal sense of the Word, thus also from the genuine doctrine of faith of the church, for this doctrine is the doctrine of the internal sense.

9031. *And healing shall heal him.* That this signifies restoration, namely, by interpretation, is evident. For the things which are in the literal sense of the Word, if in-

teriorly viewed, all agree together. This may be illustrated by what is said in the Word concerning the sun, that it rises and sets, when yet it does not rise nor set, but such an appearance is presented to the inhabitants of the earth, because the earth rotates every day around its axis. This natural truth lies hidden in the former, which is according to the appearance to the external sight. If it were expressed in the Word contrary to that appearance, common people would not apprehend it, and what common people do not apprehend they do not believe. The case is similar with respect to the Sun of heaven, which is the Lord, concerning which it is also said that it rises, but rises in hearts when man is being regenerated, and also when he is in the good of love and faith; and that it sets when man is in evil and in falsity therefrom. And yet the Lord is continually in rising, wherefore also He is called the Day-spring or Sun-rising, and He is never in setting, nor does He turn Himself away from man, but man turns himself away from Him. From this arises the appearance that the Lord turns away His face and also brings evil; wherefore indeed it is so said in the Word. This likewise is truth, but apparent truth, thus not opposed to the former. From these things it may now be evident what is meant in the internal sense by healing he shall heal, namely, the restoration of spiritual truth, which is effected by a right interpretation of external truth, or of the literal sense of the Word. It is similar with every truth of the literal sense, for such 2
truth in the natural light, which is that of the sensual man, is seen just as it is expressed in the Word, since the literal sense is natural and for the sensual man. But when the same is presented in the light of heaven, it is then seen according to the internal sense, for this sense is spiritual and for the heavenly man, since those things which are of natural light vanish away in the light of heaven, for natural light is like shade or cloud, and heavenly light is like the glory and the brightness when the cloud is removed.

Wherefore also the literal sense of the Word is called a cloud and the internal sense glory (see preface to Gen.
3 xviii., and n. 4391, 5922, 6343, 8106, 8443, 8781). By healing he shall heal is signified in the spiritual sense to restore, because disease and sickness signify the want of health of the internal man, which want of health exists when he is sick as to his life which is spiritual life, thus when he turns aside from truth to falsity and from good to evil. When this is the case, spiritual life sickens; and when he turns himself altogether away from truth and good, then it dies; but this death is called spiritual death, which is damnation. Inasmuch as this is the case with the life of the internal man, therefore such things as relate to diseases and death in the natural world are applied in the Word to diseases of the spiritual life and to its death: so also the cures of diseases, or healings — as in Isaiah: *Jehovah smiteth Egypt, smiting and healing; and they shall return unto Jehovah, and He shall be entreated for them, and shall heal them* (xix. 22). Again in the same prophet: *But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed*
4 (liii. 5) — speaking of the Lord. In Jeremiah: *Return, ye backsliding sons, I will heal your backslidings* (iii. 22). Again in the same prophet: *Behold, I will bring it healing and cure, and I will heal them; and I will reveal unto them abundance of peace and truth* (xxxiii. 6). Again: *Go up into Gilead, and take balm, O virgin daughter of Egypt: in vain hast thou used many medicines; there is no healing for thee* (xlvi. 11). And in Ezekiel: *By the river upon the bank thereof, on this side and on that side, groweth the tree for food, whose leaf falleth not, neither is the fruit thereof consumed: it bringeth forth new fruits according to its months, because the waters thereof issue out of the sanctuary; therefore the fruit thereof shall be for food, and the leaf thereof for medicine* (xlvii. 12). The fruit which

shall be for food stands for the good of love and charity which is for the nourishment of spiritual life; the leaf which shall be for medicine stands for the truths of faith which are for the recreation and restoration of that life. That fruit is the good of love and of charity may be seen above (n. 3146, 7690), and that leaf is the truth of faith (n. 885). Inasmuch as diseases and sicknesses, also healings and medicines, are not said in the Word of natural life, but of another life which is distinct from the natural life, it is therefore plain to him who at all considers the subject that man has another life, which is that of his internal man. They who have gross thoughts concerning the life of man believe that he has no other life than that of the body, which is the life of the external or natural man. They wonder what the life of the internal man may be, and even what the internal man is. If they are told that that life is the life of faith and charity, and that the internal man is man's spirit, which lives after death and which is essentially the man himself, they wonder still more. And such of them as live only for the body and not for the soul, thus who are only natural men, have no apprehension at all of anything of the life of faith and charity, and of the internal man, for their thought is merely from natural light, and not at all from spiritual light. Wherefore also after death they remain gross in thought, and live in the shadow of death, that is, in falsities from evil; and they are altogether involved in darkness and are blind to the light of heaven.

9032. The subject treated of in the last two verses is spiritual truth, which is the truth of the doctrine of faith from the Word, as invalidated by external truth, which is the truth of the literal sense of the Word. But since it is commonly believed that the truth of the doctrine of faith of the church is one and the same thing with the truth of the literal sense of the Word, the subject may be illustrated by an example. The genuine truth of the doctrine

of the church is that charity toward the neighbor and love to the Lord constitute the church with man, and that those loves are instilled by the Lord by means of faith, that is, by means of the truths of faith which are from the Word, consequently that faith alone does not constitute the church with man. He who is in that truth and consults the Word is everywhere confirmed therein. But when he meets with expressions concerning faith and no mention is made at the same time of love, he hesitates, and begins to revolve doubts concerning the truth of the doctrine of his faith. Therefore that truth is for the time weakened and set apart from the other truths which are of undoubted
2 faith. Let the words of the Lord in Mark concerning faith serve for illustration: *He that believeth and is baptized shall be saved; but he that believeth not shall be condemned* (xvi. 16). Inasmuch as faith is here treated of and not love at the same time, the mind may halt in doubt concerning the truth of its doctrine, that heavenly love insinuated by the truths of faith makes the church. But when this external truth, that is, truth of the literal sense of the Word, is viewed interiorly, it is plain that it still agrees with the truth of doctrine; for by being baptized is signified in the internal sense being regenerated (see n. 4255, 5720), and being regenerated is being led into the good of love and charity by the truths of faith (n. 8548–8553, 8635–8640, 8742–8747). Thus it is evident that the truth which is the truth of the literal sense of the Word agrees with the truth of doctrine, if it is only understood what is signified by being baptized. And the reason why it is said that he that believeth not shall be condemned, is, that such an one cannot be baptized, that is, regenerated, thus cannot be introduced into the church, still less become a church; for baptism is a symbol of regeneration and thus of introduction into the church, that is, into good by
3 means of truths from the Word. From these things it is now plain how is to be understood what in the internal

sense is signified by a man smiting his companion with a stone or with his fist, and that if the man did not die, but lay down on his bed, and then rose again and walked with his staff, the smiter should be guiltless, but should pay for the ceasing of his time, and should heal him. The internal sense is that, if the truth of the doctrine of faith of the church be invalidated or weakened by external truth from the literal sense of the Word, and yet not extinguished, it shall be made good and restored, which is effected by a right interpretation.

9033. The invalidation of spiritual truth, that is, of the truth of the doctrine of faith of the church, was the subject in the two verses above; but in the two verses which now follow the subject is the invalidation of external truth, which is the truth of the literal sense of the Word. This truth indeed appears like the former, but still it is not like, and so here also let an example serve for elucidation. It is a spiritual truth or a genuine truth of the doctrine of faith of the church that the Lord punishes no one, because He is mercy itself. Wherefore whatsoever He does, He does from mercy, and by no means from anger and revenge; and yet the Lord says in Matthew: *Be ye not afraid of them which are able to kill the body . . . but rather fear Him who is able to destroy both body and soul in Gehenna* (x. 28). Here it is said of God that He is to be feared, because He is able to destroy body and soul in Gehenna, when yet He destroys no one. Nevertheless this is a truth; and therefore it is not to be extinguished, that is, denied; for if it is denied, faith in the Word perishes; and if faith in the Word perishes, man cannot spiritually live, for man has spiritual life through faith out of the Word. The case herein is this: it is a law of Divine 2
order that good should have in itself its recompense, thus heaven. Therefore it is that evil has in itself its punishment, thus hell. The former law is from the Lord, because the Lord wills good to all; but the latter law not

so, because the Lord wills evil to no one. But still it so comes about, not from the Lord, but from man who is in evil, consequently from evil. Yet this is attributed to the Lord in the sense of the letter of the Word, because it so appears. Therefore because it is apparent truth, it must not be denied, that is, extinguished, for thus faith in favor of the Word would be extinguished, which faith belongs to the simple (see n. 2447, 6071, 6991, 6997, 7533, 7632, 7643, 7679, 7710, 7877, 7926, 8197, 8227, 8228, 8282, 8483, 8631, 8632, 9010).

9034. *And when a man shall have smitten his manservant, or his maidservant, with a rod.* That this signifies whosoever within the church ill-treats external truth or affection therefor from his own power, is evident from the signification of smiting, as ill-treating, for smiting is predicated of any injury whatsoever; from the signification of man, here a man of the sons of Israel, as one who is of the church and therefore in spiritual truth, which is the truth of the doctrine of faith of the church from the Word (see n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223, 7957, 8234, 8805); from the signification of a manservant, as external truth, which is the truth of the Word, but of its literal sense — of which below; from the signification of a maidservant, as natural affection, thus affection for outward knowledges, because these are on the natural plane (n. 1895, 2567, 3835, 3849, 8993, 8994), and from the signification of a rod, as natural power (n. 4876, 4936, 6947, 7011, 7026), in this case, one's own power, because the manservant of whom it is said, was bought. From this it is plain that by the words, when a man shall have smitten his manservant or his maidservant, is signified whosoever within the church ill-treats the external truth of the
2 Word or affection therefor. The reason why a manservant is the truth of the literal sense of the Word, is, that by a servant in general are signified lower or exterior things, inasmuch as these serve higher or interior things (n. 2541,

5161, 5164, 5936, 7143). Therefore by a servant is signified the natural, since this serves the spiritual (n. 3019, 3020, 5305, 7998), consequently external truth, which is of the literal sense of the Word, for this serves spiritual truth, which is of the internal sense. The truth of the internal sense of the Word is the same with the genuine truth of the doctrine of faith of the church. How the truth of the 3
literal sense of the Word serves spiritual truth shall be briefly told. The man of the church first learns truth from the literal sense of the Word, which is common truth accommodated to the apprehension of the external man, who is in natural light. This truth is received by an external way, that is, by hearing, and is stored up in the memory of the external man, where are also various knowledges derived from the world (n. 2469–2494). Afterward the things stored up in this memory are subjected to the sight or view of the internal man, who sees from the light of heaven. The internal man calls forth therefrom by selection the truths which agree with the good which flows in from the Lord by the way of the soul, and which the man had received. There the Lord conjoins truths to good. The truths which are thus conjoined in the internal man are called spiritual truths, and the good with which the truths are conjoined is called spiritual good. This good formed by truths is what makes the spiritual life of man. The truths themselves are there called truths of faith, and the good is called good of charity. The good in which truths have thus been implanted is the church with man. From this it is plain in what manner 4
the truths of the literal sense of the Word serve for the formation of spiritual truths, in general for the formation of faith and of charity, which constitute spiritual life; for spiritual life consists in being affected with truths for the sake of good, and in being affected with good from truths, and lastly in being affected with truths from good.

9035. *And he die under his hand.* That this signifies so

that it be extinguished under his view, is evident from the signification of dying, as being extinguished (see above, n. 9026); and from the signification of under his hand, as under his view, or intuition, for by hand is signified the power which belongs to spiritual truth (n. 5327, 5328, 7011), thus which is of intuition, since intuition is effected from that truth, and is apperception. For the truths of the literal sense of the Word, stored up in the natural memory of man, form there as it were a field for the view of the internal man, into which light from heaven flows. From this field the internal man selects such things as agree with the good in him, as was said above, comparatively as the eye selects from a garden field such things as conduce to the uses of its life.

9036. *With avenging vengeance shall be taken.* That this signifies the punishment of death, is evident from the signification of avenging or taking vengeance, as the punishment of death, here the punishment of spiritual death, which is damnation; for the truth of the literal sense of the Word is extinguished, and with it faith in the Word. How it is in regard to this may be seen above (n. 9033), and also below (n. 9039).

9037. *Notwithstanding, if he shall continue a day or two.* That this signifies a state of life continuing even to fulness, is evident from the signification of a day, as a state of life (see n. 893, 2788, 3785, 4850); and from the signification of two days, as a succeeding state (n. 1335), thus a full state, namely, of intuition; for when in the Word mention is made of one day, or one week, or one month, or one year, an entire period of time or a state is signified (n. 2906); and when it is added, or two days, the signification is, even to fulness.

9038. *Vengeance shall not be taken.* That this signifies no punishment of death, is evident from the signification of vengeance being taken, as the punishment of death (see above, n. 9036).

9039. *For he is his silver.* That this signifies what is acquired from the proprium, is evident from the signification of silver, as truth (see n. 1551, 2954, 5658, 6112, 6914, 6917), in this case, as it is a boughten slave, truth acquired by the proprium is meant. That is called truth acquired by the proprium which by induction from principles conceived from the proprium is believed to be truth, and yet is not truth. Such is the truth with those who explain the Word, without being enlightened by the light of heaven, that is, who read it not from affection for truth for the sake of good of life, for these are not enlightened. If this truth is extinguished after full inspection, there is no punishment of death, that is, damnation, because it is not spiritual truth Divine; but if it is extinguished before full inspection, there is damnation, for there is a rejection of the truth itself of faith. For what has been made of any one's faith, though it be not true, ought not to be rejected, unless by a full examination; if it is rejected sooner, the first beginning of his spiritual life is extirpated. Wherefore also the Lord never breaks such truth with man, but as far as possible bends it. Let an example serve for illustration. He who believes that the glory and there- 2
fore the joy of heaven consist in dominion over many, and from this accepted principle explains the Lord's words concerning the servants who gained ten pounds and five pounds respectively, that they should have power over ten cities and over five cities (Luke xix. 11), and also the Lord's words to the disciples, that they should sit upon thrones and judge the twelve tribes of Israel (Luke xxii. 30), if he extinguishes his faith, which is the faith of truth from the literal sense of the Word, before full examination, he occasions the loss of his spiritual life. But if after full view of the subject he interprets these words of the Lord from His other words, that whosoever will be greatest must be the least, and whosoever would be the first must be the servant of all (Matt. xx. 26–28: Mark x. 42–45: Luke

xxii. 24–27), then if he extinguishes his faith concerning heavenly glory and joy as arising from dominion over many, he does not occasion the loss of his spiritual life; for by the cities over which they were to have power who gained the pounds are signified the truths of faith (n. 2268, 2449, 2712, 2943, 3216), and therefore intelligence and wisdom, in like manner by the thrones upon which the disciples
3 were to sit (n. 2129, 6397). Those who in heaven are above others in intelligence and wisdom from the truths of faith, are in such humiliation that they attribute everything of power to the Lord and nothing to themselves. Wherefore they do not place anything of glory and of joy in having dominion, but in serving; and when they are in this state, they are in dominion and also in glory and joy above others; yet not from the love of dominion, as already said, but from the affection of love and charity, which is that of serving others. For the Lord flows with power into those who are humble, but not into those who are puffed up, because the former receive influx, but the latter reject it (n. 7489–7492).

9040. Verses 22–27. *And when men shall have striven together, and with a blow shall have hurt a woman with child, so that her offspring go forth, and yet no mischief follow, with fining he shall be fined, according as the woman's husband shall lay upon him; and he shall pay according to the judges. And if any mischief follow, then thou shalt give soul for soul, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe. And when a man shall have smitten the eye of his manservant, or the eye of his maidservant, and destroyed it; he shall let him go free for his eye's sake. And if he shall have knocked out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake.* "And when men shall have striven together" signifies grievous contention among truths; "and with a blow shall have hurt a woman with

child" signifies the injuring of good which is from truth; "so that her offspring go forth" signifies if still it be confirmed in the natural; "and yet no mischief follow" signifies that thus there is no injury there; "with fining he shall be fined" signifies amendment; "according as the woman's husband shall lay upon him" signifies until it agree with the truth of good; "and he shall pay according to the judges" signifies according to what is equitable. "And if any mischief follow" signifies injury; "then thou shalt give soul for soul" signifies the law of order, that thou shalt do to thy neighbor as thou wouldst that he should do to thee, consequently that what thou doest to another shall be done to thyself — the soul is the spiritual life; "eye for eye" signifies if anything in the interior intellectual, "tooth for tooth" signifies if anything in the exterior intellectual, "hand for hand" signifies if anything of the power of spiritual truth, "foot for foot" signifies if anything of the power of natural truth, "burning for burning" signifies if anything of the affection of love which is interiorly in the voluntary, "wound for wound" signifies if anything of the affection of love which is exteriorly in the voluntary, "stripe for stripe" signifies if anything of affection in the intellectual — if anything of all these be extinguished or injured. "And when a man shall have smitten the eye of his manservant" signifies if the internal man shall injure the truth of faith in the external or natural man; "or the eye of his maidservant" signifies or the affection for truth therein; "and destroyed it" signifies if he shall have extinguished it; "he shall let him go free for his eye's sake" signifies that it can no longer serve the internal man. "And if he shall have knocked out his manservant's tooth, or his maidservant's tooth" signifies if he shall have destroyed truth or the affection therefor in the sensual; "he shall let him go free for his tooth's sake" signifies that it can no longer serve the internal man.

9041. *And when men shall have striven together.* That

this signifies grievous contention among truths, is evident from the signification of striving together, as grievous contention; and from the signification of men, here men of the sons of Israel, as those who are of the church and in its truths, and in the abstract sense the truths of the church (see above, n. 9034).

9042. *And with a blow shall have hurt a woman with child.* That this signifies the injuring of good which is from truth, is evident from the signification of hurting with a blow, as injuring; and from the signification of a woman with child, as the formation of good from truth. That this is signified by a woman with child, is because the regeneration of man, which is the generation of spiritual life in him, is meant in the internal sense of the Word by the generation of his natural life which is from his parents. For when man is born anew, he is then first conceived, afterward carried as in the womb, and finally born. And because regeneration, or the generation of spiritual life, is the conjunction of truth and of good, that is, of faith and of charity, therefore by carrying in the womb is signified the initiation of truth into good. From this it is plain what is signified by a woman with child, namely, the state of the formation of good from truths; that the womb is where truth and good lie conceived, may be seen above (n. 4918, 6433), and that to be in the womb and to come forth from the womb is to be regenerated (n. 4904, 8043), also that generations and nativities are of faith and charity
2 (n. 613, 1145, 1255, 2020, 2584, 6239). The state of the formation of good from truths is also signified by a woman with child in Jeremiah: *Behold I will bring them from the north country, and gather them from the sides of the earth, among them the blind and the lame, the woman with child and her that travaileth with child together* (xxxi. 8). Here the subject in the internal sense is a new church from the Lord, and in this sense by bringing them from the north country is signified from an obscure state of faith (see

n. 3708); by the sides of the earth from which they shall be gathered together is signified where the truth and good of the church begin, for the earth is the church (n. 566, 662, 1066, 1067, 1262, 1413, 1607, 1733, 1850, 2117, 2118, 2928, 3355, 4447, 4535, 5577, 8011, 8732), and its sides are where the first and last of the church are; by the blind are signified those who are in ignorance of truth, and yet receive truth when instructed (n. 2383, 6990); by the lame those who are in good, but not genuine good because of their ignorance of truth (n. 4302); by her who is with child those in whom good is being formed by means of truths; and by her that travaileth with child those who are in the life of faith in act (n. 3905, 3915, 3919). That such things are here signified may be evident also from this, that otherwise it would have been superfluous and in vain to make mention of the blind and lame, or of her that is with child and her that travaileth with child together.

9043. *So that her offspring go forth.* That this signifies if still it be confirmed in the natural, is evident from the signification of going forth, when said of the formation of good from truths, as going from the internal or spiritual man into the external or natural — of which below; and from the signification of offspring, as goods acknowledged by memory and perception from truths, and thus confirmed; for by bringing forth is meant in the spiritual sense acknowledging in faith and act (n. 3905, 3915, 3919, 6585). The case is that the man who is conceived anew, carried as it were in the womb, and born, that is, who is regenerated, first draws from the doctrine of the church, or from the Word, the things which are of faith and charity, which he then stores up among acquired knowledges in his memory, which is of the external or natural man. Therefrom they are called forth into the internal man and are stored up in its memory — that man has two memories may be seen above (n. 2469–2494). This is the beginning of spiritual life with the man, but he is not yet regenerated.

That he may be regenerated, the external or natural man must be in subservience and thus in agreement with his internal man. That a man is not regenerated until his external or natural man is also regenerated, may be seen above (n. 8742–8747), and that the external man is regenerated through the internal by the Lord (n. 3286, 3321, 3493, 4588, 5651, 6299, 8746), also that the whole man is regenerated when his natural is regenerated (n. 7442,
2 7443). Inasmuch now as the things which relate to regeneration are expressed in the Word by the things which relate to the generation or birth of man from his parents in the world, it may be evident from the process of regeneration above described what is meant or signified in the spiritual sense by conception, by gestation in the womb, and what by going forth from the womb and by birth, namely, that going forth from the womb is from the internal man into the external or natural, and that birth is spiritual good, that is, the good of charity formed from the truths of faith, going forth from the internal man into the external or natural. When good is in the natural man, then man is a new man, his life is then from good, and his form is from truths derived from good; and he is as an angel, for the angels' life is from good and their form from truths, which form is the human form: but this is a paradox to the natural man.

9044. *And yet no mischief follow.* That this signifies that thus there is no injury there, namely, in the natural, is evident without explication.

9045. *With fining he shall be fined.* That this signifies amendment, is evident from the signification of being fined, as amendment, for a fine is for the sake of amendment.

9046. *According as the woman's husband shall lay upon him.* That this signifies until it agree with the truth of good, is evident from the signification of, according as he shall lay upon him, when spoken of a fine, as amendment even to satisfaction, thus until there is agreement — of

which below; from the signification of the lord, that is, of the woman, or the husband, as truth; and from the signification of the woman, as good. For the lord or husband of a woman in the spiritual sense of the Word signifies truth, and the woman good, because by the marriage of a man with a woman is represented the marriage of truth and good (see n. 915, 2517, 4510, 4823). By amendment until there is agreement, is meant restitution for the injury occasioned by untimely birth, in the spiritual sense occasioned by the bringing out or putting forth of good grounded in truths from the internal man into the external or natural, not in due order. Restitution is made when they afterward come into agreement, and they come into agreement when the external or natural man does not act from itself, but from the internal, or when the spiritual acts in the natural, as the soul in its body. When this comes about, then the external or natural lives from the life of the internal, and this is the new life or the life of the regenerated man.

9047. *And he shall pay according to the judges.* That this signifies according to what is equitable, is evident from the signification of judges, as those who decide and decree from what is just and equal. Therefore to pay according to the judges, or before the judges, means according to what is equitable, thus neither more nor less; if more, they shall make it equal, also if less.

9048.* *Then thou shalt give soul for soul.* That this signifies the law of order, that thou shalt do to thy neighbor as thou wouldst have another do to thee, consequently that what thou doest to another shall be done to thee, is evident from this, that to give soul for soul, eye for eye, tooth for tooth, and so forth, means that as thou hast done to another so shall it be done to thee. The reason why

*It would seem that this should be 9049, and that a paragraph, 9048, is omitted which would contain the signification of *And if any mischief follow*, as any injury, according to n. 9040.

this law was given to the sons of Israel is, that such is the law in the spiritual world. He who there does good to another from the heart receives like good. Therefore he who does evil to another from the heart receives like evil. For good from the heart is conjoined with its reward, and evil from the heart is conjoined with its punishment; therefore there is heaven for the good and hell for the evil. That this is so, it has been given me to know from much experience, for the case is this: with him who does good from the heart, good from heaven flows in from all sides into his heart and soul, and by inspiring inspires it, and then is increased at the same time the affection of love for the neighbor to whom he does good, and with such affection enjoyment, which enjoyment is heavenly and ineffable. The reason of this is that good of love from the Lord is in heaven universally reigning, and flows in continually according to the degree in which it is expressed to another. The case is similar in respect to evil. When one from the heart does evil to another, evil from hell inflows from all sides into his heart and by exciting excites it. Then the affection of self-love is increased at the same time, and with it the enjoyment of hatred and revenge against those who do not submit themselves. The reason of this is that the evil of self-love is in hell universally reigning, and flows in continually according to the degree in which it is put forth to another. When this occurs, punishing spirits are immediately present, who ill-treat the offender, and thereby the evil with its enjoyment is re-
2 strained. These things are so for the reason that the laws of order in the other life are not learned from books and stored up therefrom in the memory, as with men in the world, but are inscribed on hearts, the laws of evil on the heart of the evil, and the laws of good on the heart of the good. For every man carries with him into the other life that which by his life in the world he had ingrained in his heart, namely, evil with the evil, and good with the

good. The law of order from which these things flow is 3
the law which the Lord taught in Matthew: *All things whatsoever ye would that men should do unto you, even so do ye also unto them; this is the law and the prophets* (vii. 12: Luke vi. 31). Order is from the Divine truth which proceeds from the Lord. The laws of order in heaven are truths from good, and in hell truths separate from good. They are said to be separated, not on the part of the Lord, but on the part of man. Good is separated by the non-reception of it. The law, which is called 4
the law of retaliation, is thus described in Leviticus: *He that smiteth a beast mortally shall make it good: life for life. If a man hath caused a blemish in his neighbor; as he hath done, so shall it be done to him; breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be rendered unto him. He that killeth a beast shall make it good: and he that killeth a man shall be put to death* (xxiv. 18–21). Inasmuch as evil carries with it its punishment, therefore it is said by the Lord that evil must not be resisted, and at the same time it is explained how it is with this law in the spiritual world with those who are in good in respect to those who are in evil, in these words in Matthew: *Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: but I say unto you, resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man would go to law with thee, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go one mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away* (v. 38–42). Who cannot see that these words 5
are not to be understood according to the sense of the letter? For who is bound to turn the left cheek to him who deals a blow on the right cheek? And who is bound to give his cloak to him who would take away his coat? And who is bound to give his property to all who ask?

And who is not to resist evil? But no one can understand these words who does not know what is signified by the right cheek and the left cheek, what by a coat and a cloak, also what by a mile and likewise by borrowing, and so on. The subject there is spiritual life, or the life of faith; not natural life, which is the life of the world. The Lord here opens, in this chapter and the following, the interior things which are of heaven, but by means of such things as are in the world. The reason why He opened them by such things as are in the world was, that not worldly men, but only heavenly men should understand. Worldly men were not to understand lest they should profane the interior things of the Word, for so they would cast themselves into the most direful hell of all, which is the hell of the profaners of the Word. Therefore it is said by the Lord in Luke: *Unto you it is given to know the mysteries of the kingdom of God: but to the rest in parables; that seeing they may not see, and hearing they may not understand* (viii. 10). And in John: *Isaiah said, He hath blinded their eyes, and He hardened their heart; lest they should see with their eyes, and understand with their heart, and should turn, and I should heal them* (xii. 39, 40). It is said, lest I should heal them, because they who are healed and return again to falsities and evils are guilty of profanation. These
6 are they who are meant in Matthew (xii. 43–45). But it shall now be told what is meant in the internal sense by the words of the Lord above quoted. In that sense it is there treated of those who wish by falsities to destroy the truths of faith, thus the spiritual life in man when he is in temptations and under persecutions, and in good spirits when they are in infestations from evil spirits. By cheek is signified affection for interior truth, by the right cheek affection for truth from good, by dealing a blow is signified the act of hurting this affection; by coat and cloak is signified truth in the external form (n. 4677, 4741, 4742); by going to law is signified an attempt to destroy; by a

mile is signified that which leads to truth, for the like is signified by a mile as by a way, and a way is that which leads to truth (n. 627, 2333, 3477); by lending is signified instructing. From this it is plain what is signified by giving to all who ask, namely, to confess all things of one's faith in the Lord. The reason therefore why evil ought not to be resisted, is, that evil does not at all injure those who are in truth and good, for they are protected by the Lord. These are the things which are concealed under 7
the above words of the Lord, and this being the case, the Lord only says, *Ye have heard that it was said, An eye for an eye, and a tooth for a tooth,* but says no more; because by an eye is signified the interior truth of faith, and by a tooth the exterior truth of faith, as will be seen in what follows. From these things it is plain in what manner the Lord spake when He was in the world, namely, that He spake, as in the Word of the Old Testament throughout, at once for the angels in heaven and for men in the world; for His speech was in itself Divine and heavenly, because it was from the Divine and through heaven. But the things which He spake were presented by means of such things as corresponded in the world. What they correspond to, the internal sense teaches. That to inflict a blow 8
or to smite the cheek means to destroy truths, is plain from passages in the Word where mention is made of smiting the cheek. And because in the genuine sense it signifies the destruction of truth, therefore in the opposite sense it signifies the destruction of falsity, in which sense it occurs in David: *Thou wilt smite all mine enemies on the cheek bone; Thou wilt break the teeth of the wicked* (Ps. iii. 7). In Micah: *They shall smite the judge of Israel with a rod upon the cheek* (v. 1). And in Isaiah: *The bridle of him that causeth to err shall be on the jaws of the peoples* (xxx. 28). For the face signifies the affections (n. 4796, 4797, 4799, 5102, 5695, 6604), and therefore those things which belong to the face signify such things as are of the

affections and correspond to their functions and uses, as the eye signifies the understanding of truth, the nostrils the perception of truth, those things which belong to the mouth, as the jaws or cheek bones, the lips, the throat, the tongue, signify such things as relate to the utterance of truth (n. 4796–4805).

9050. That the soul signifies the spiritual life is evident from the signification of the soul, as the life of man, but the life of his faith, which is spiritual life. In the Word throughout mention is made of the heart and of the soul, and by the heart is everywhere signified the life of love, and by the soul the life of faith. Man has two faculties receptive of life from the Lord, the one called the will, and the other the understanding. To the faculty which is called the will belongs love, for the goods of love constitute its life. But to the faculty which is called the understanding belongs faith, for the truths of faith constitute its life. But these two lives with man are still one, and when they are one, then the things which are of faith are also of love, for they are loved; and on the other hand the things which are of love are also of faith, because they are be-
2 lieved. Such is the life of all in heaven. The reason why the life of love, or what is the same thing, the will, is called in the Word the heart, and why the life of faith, or what is the same thing, the understanding, is called the soul, is, that they who are in love to the Lord and are called celestial constitute in the Greatest Man or heaven the province of the heart, and they who are in faith in the Lord and thereby in charity toward the neighbor constitute the province of the lungs (n. 3635, 3883–3896). Therefore it is that by heart in the Word is signified love, which is the life of the will, and by soul is signified faith, which is the life of the understanding (n. 2930, 7542, 8910); for soul [*anima*] in the original tongue is named from respiration,
3 which is of the lungs. That faith pertains to the intellectual faculty, is because this faculty is enlightened by the

Lord when man receives faith. Thereby he has light or apperception of truth in such things as are of faith, when he reads the Word. And that love pertains to the voluntary faculty, is because this faculty is enkindled by the Lord when man receives love. Thereby he has the fire of life and a sensitive perception of good. From these 4
things it may be evident what is properly meant in the Word by the heart, and what by the soul — as in the following passages — in Moses: *Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy strength* (Deut. vi. 5). Again in Deuteronomy it is required of Israel *to love and to serve Jehovah thy God with all thy heart and with all thy soul* (Deut. x. 12; xi. 13). Again: *These statutes and judgments thou shalt keep and do with all thy heart, and with all thy soul* (Deut. xxvi. 16). In the Evangelists: *Jesus said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind* (Matt. xxii. 37: Mark xii. 30, 32: Luke x. 27). The heart stands for the life of love, and the soul for the life of faith, strength for those things which proceed from the life of love, thus which are from the heart or the will, and mind [*cogitatio*] for those things which proceed from the life of faith, thus which are from the soul or an enlightened understanding. In like manner in Isaiah: *A deceived heart* 5
turneth him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand? (xliv. 20.) And in Jeremiah: *I will rejoice over them to do them good, and I will plant them in the land in truth with all My heart and with all My soul* (xxxii. 41) — speaking of Jehovah, that is, of the Lord; where heart is predicated of the Divine good, which is of love or mercy, and soul is predicated of the Divine truth, which is of faith with man. That these 6
things are signified by heart and soul in the Word is at this day known to few within the church, for the reason that it has not been considered that man has two faculties distinct

from each other, namely, the will and the understanding, and that these two faculties constitute one mind in order that man may be truly man. Neither has it been considered that all things in the universe, both in heaven and in the world, have reference to good and truth, and that they must be conjoined in order that they may be anything and produce anything. It is as a consequence of ignorance of those things that they have separated faith from love; for he who is ignorant of these universal laws cannot know that faith has reference to truth and love to good, and that unless these are conjoined they are not anything; for faith without love is not faith, and love without faith is not love, since love has its quality from faith and faith has its life from love; therefore faith without love is dead, and faith with love is living. That this is so, may be evident from expressions occurring in the Word; for where faith is treated of, there also love is treated of, in order that thereby the marriage of good and truth, that is, that heaven, and in the supreme sense the Lord, may be in the whole and every part of the Word. That there is such a marriage may be seen above (n. 683, 793, 801, 2516, 2712, 4138, 5138, 5502, 6343, 7945, 8339). From these things it is now plain why the man of the church has not heretofore known what is meant in the Word by heart, and
7 what by soul. That soul in the Word is the life of faith may be plainly seen from the passages where the soul is mentioned — as in the following — in Deuteronomy: *No man shall take the mill or the upper millstone to pledge: for he taketh the soul to pledge* (xxiv. 6). It is said that he who taketh a mill taketh the soul to pledge, because in the internal sense by a mill are signified those things which are of faith (n. 7780). In Isaiah: *It shall be as when a hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite* (xxix. 8) —

where an empty soul and a soul that hath appetite stand for the desire of learning the goods and truths of faith. Again: *If thou draw out thy soul to the hungry, and satisfy the afflicted soul* (lviii. 10) — where drawing out thy soul to the hungry stands for being desirous to instruct in the truths of faith, and satisfying the afflicted soul for instructing in the good of faith. In Jeremiah: *Though thou* 8
clothest thyself with double-dyed raiment, though thou deckest thee with ornaments of gold, though thou rendest thine eyes with paint, in vain shalt thou make thyself fair; thy lovers will despise thee, they will seek thy soul (iv. 30). In this passage soul stands for the life of faith, consequently for faith itself in man, because this makes his spiritual life. That faith is meant by soul is plain from the particulars in this verse. Again: *They shall come and sing in the height of Zion, and shall flow together unto the goodness of Jehovah, to the wheat, and to the new wine, and to the oil, and to the sons of the flock and of the herd: and their soul shall be as a watered garden; I will water the weary soul, and every sorrowful soul* (xxxi. 12, 25). The soul stands for the life of faith in the man of the church, who is said to become as a garden, because by a garden is signified the intelligence which is from the truths of faith (n. 100, 108, 2702); and the soul is said to be watered, because by being watered is signified to be instructed. Again: *We* 9
gat our bread with the peril of our souls, because of the sword of the wilderness (Lam. v. 9) — where the peril of souls is the danger of the loss of faith and thereby of spiritual life; for the sword of the wilderness is falsity fighting against the truths of faith (n. 2799, 4499, 6353, 7102, 8294). In Ezekiel: *Javan, Tubal, and Meshech, they were thy traders, with the soul of man, with vessels of brass they furnished thy commerce* (xxvii. 13) — where the soul of man stands for the interior truth of faith from good, vessels of brass for exterior truths of faith from good, vessels being exterior truths or acquired truths (see

n. 3068, 3079), and brass being the good of the natural (n. 425, 1551). Unless it were known that the soul of man means faith, it could not be understood what is signified by trading with the soul of man and with vessels of
10 brass. Again: *Every living soul that creepeth, to whichsoever the rivers shall come, shall live; and there shall be a very great multitude of fish: because these waters are come hither, and are healed* (xlvii. 9) — speaking of the new temple, that is, of a new spiritual church from the Lord, the living soul which creepeth standing for the outward truths which are of faith; the multitude of fish being outward knowledges (n. 40, 991); rivers stand for those things that are of intelligence, which are from the truths of faith (n 2702, 3051). Neither in this passage would it be known without the internal sense what is meant by a multitude of fish in consequence of the rivers coming thither. In David: *Save me, O God; for the waters are come in unto my soul* (Ps. lxix. 1). And in Jonah: *The waters compassed me about, even to my soul* (ii. 5) — where waters stand for falsities and also for temptations which are caused by injected falsities (n. 705, 739, 756,
11 790, 8137, 8138, 8368). In Jeremiah: *Jehovah said, Shall not My soul be avenged on such a nation as this?* (v. 9, 29.) Again: *Admit reproof, O Jerusalem, lest My soul be turned away from thee, lest I make thee a desolation* (vi. 8). The soul, when predicated of the Lord, stands for the Divine truth. In the Apocalypse: *The second angel poured out his bowl into the sea; and it became blood as of a dead man; and every living soul died in the sea* (xvi. 3) — where the sea stands for outward knowledges in the complex (n. 28), blood for truths of faith from good, and in the opposite sense, truths of faith falsified and profaned (n. 4735, 6978, 7317, 7326); therefore
12 living soul stands for life derived from faith. In Matthew: *Be not anxious for your soul, what ye shall eat, or what ye shall drink* (vi. 25) — where the soul stands for the

truths of faith, eating and drinking for being instructed in the good and truth of faith, for here in the internal sense the subject is spiritual life and its nourishment. Again: *He that wills to find his soul shall lose it, and he that shall have lost his soul for My sake shall find it* (x. 39) —where the soul stands for the life of faith such as it is with those who believe, and in the opposite sense for the life not of faith such as it is with those who do not believe. And in Luke: *In your patience possess ye your souls* (xxi. 19) —where possessing one's soul stands for those things which are of faith and thereby of spiritual life. The signification is similar in very many other passages.

9051. *Eye for eye.* That this signifies if anything in the interior intellectual—they shall injure—is evident from the signification of the eye, as the understanding, here the interior understanding, the life of which is the life of faith. Man has an exterior understanding and an interior understanding. The exterior understanding is where the thought is which comes to perception; but the interior understanding is where the thought is which does not come to perception, with man, but yet does come to the perception of angels. This latter understanding is that which is enlightened by the Lord when man receives faith, for it is in the light of heaven, and in it is the spiritual life of man, which is not so manifest to him in the world, but is manifest in the other life, when man becomes an angel among the angels in heaven. Meanwhile that life lies concealed interiorily in the thought of the exterior understanding, and produces therein a holy and reverent feeling for the Lord, for love and faith in Him, for the Word, and for all other things of the church. The reason why the eye means the understanding, is, that the eye corresponds to the understanding, for the understanding sees by the light of heaven, but the eye by the light of the world. Those things which the former eye or the understanding sees are spiritual, and the field of its view is the acquired knowledge in man's

memory. But the things which the external eye sees are earthly, and the field of its view is everything which is seen in the world. That in the spiritual sense the eye is the understanding, and also faith, is because faith constitutes the life of the interior understanding — as may be seen
2 above (n. 2701, 4403–4421, 4523–4534). He who does not know that the understanding is meant in the Word by the eye, cannot know what is signified by what the Lord spake concerning the eye in the Evangelist — as by these words: *If thy right eye causeth thee to stumble, pluck it out: it is good for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into the Gehenna of fire* (Mark ix. 47: Matt. v. 29). Every one knows that the eye is not to be plucked out, though it cause one to stumble, and that no one enters into the kingdom of God with one eye; but by the right eye is signified falsity of faith concerning the Lord, and this is what is to be plucked out. Again: *The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be darkened. If therefore the light that is in thee be darkness, how great is the darkness* (Matt. vi. 22, 23: Luke xi. 34). Neither in this passage is the eye meant by eye, but the understanding of the truth of faith. Therefore the eye is called the lamp of the body, and it is said, if the light that is in thee be darkness, how great is the darkness, for darkness is in the spiritual sense falsities of faith
3 (n. 1839, 1860, 4418, 4531, 7688, 7711). And again: *Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?* (Matt. vii. 3–5) — where to behold a mote in the eye of a brother means anything erroneous as to the understanding of truth, and the beam in one's own eye the huge evil of falsity; for wood in the internal sense stands for good, and in the opposite sense for evil (n. 643, 2784, 2812, 3720, 8354). Moreover good is represented in the other life by a beam.

Wherefore they who feign good in themselves seem to carry a stick of wood, and thus go safely. Without such signification of the eye and a beam, what could be meant by seeing a beam in the eye? If it be not known that in the Word the eye is the understanding of truth, which is faith, neither can it be known what is involved in what the Lord did when He healed a blind man, that is, when *He spat on the ground and made clay of the spittle . . . and said unto him . . . Wash thee in the pool of Siloam* (John ix. 6, 7). As the Lord's miracles, like all Divine miracles, involved those things which are of the Lord's kingdom and church (n. 7337, 8364), so also does this.

9052. *Tooth for tooth.* That this signifies if anything in the exterior intellectual, is evident from the signification of a tooth, as the exterior intellectual, and therefore natural truth, for this makes the life of that intellect, or understanding. That teeth have this signification is because like a mill they grind and thereby prepare the food which is to nourish the body, and here the food which is to nourish the soul. The food which nourishes the soul is intelligence and wisdom. This food is first received, ground, and prepared by the knowledges of truth and of good in the natural. That it is intelligence and wisdom which is called spiritual and celestial food, may be seen above (n. 56–58, 680, 1480, 4792, 5147, 5293, 5340, 5342, 5576, 5579, 5915, 8562, 9003). From this it is plain upon what ground it is that the teeth signify the exterior understanding. What the exterior understanding is may be evident from what was shown just above (n. 9051) concerning the interior understanding. That the teeth signify natural truth, 2
which belongs to the exterior understanding, and in the opposite sense the falsity which destroys that truth, is manifest from the following passages in the Word — that they signify natural truth, in Moses: *His eyes shall be redder than wine, and his teeth whiter than milk* (Gen. xlix. 12). In this passage also both eyes and teeth are

mentioned together. The subject is Judah, by whom is meant the Lord as to the Divine celestial (n. 6363); the eyes signify the Divine intellectual of the Lord (n. 6379), and the teeth His Divine natural (n. 6380), thus also the
3 Divine truth in the natural. In Amos: *I have given you emptiness of teeth in all your cities, and want of bread in all your places* (iv. 6) — where emptiness of teeth stands for penury of truth, and want of bread for penury of good. From this it is plain what is meant by the gnashing of teeth among those who are in hell (Matt. viii. 12; xiii. 42, 50; xxii. 13; xxv. 30: Luke xiii. 28), namely, the collision of falsities with the truths of faith. For the teeth, as already said, in the opposite sense signify the falsity which destroys truth — as in David: *Arise, O Jehovah; save me, O my God: for thou wilt smite all mine enemies upon the cheek bone; thou wilt break the teeth of the wicked* (Ps. iii. 7) — where the teeth of the wicked to be broken stand for the falsities by which they destroy truths. Again: *As to my soul I lie among lions . . . their teeth are spears and arrows, and their tongue a sharp sword* (Ps. lvii. 4) — where the teeth of lions stand for falsities that destroy truths, lions for falsities from evil in their
4 potency (n. 6367, 6369). Again: *Break their teeth, O God, in their mouth: break out the great teeth of the young lions* (Ps. lviii. 6). In Joel: *A nation is come up upon My land, strong, and without number; his teeth are the teeth of a lion, and he hath the jaw teeth of a great lion. He hath laid My vine waste, and made bare My fig tree* (i. 6, 7) — where teeth and jaw teeth stand for the falsities that destroy the truths of the church, a vine for the spiritual church (n. 1069, 5113, 6376), and a fig tree for its natural good (n. 217, 4231, 5113). That teeth have this signification is plain also from this, that they are attributed to a nation which should lay waste. And in the Apocalypse: *The shapes of the locusts were like unto horses prepared for war. . . . They had hair as the hair of women,*

and their teeth were as the teeth of lions (ix. 7, 8). Locusts are those who are in external falsities (n. 7643), from which it is further evident that teeth are falsities that destroy truths.

9053. *Hand for hand.* That this signifies if anything of the power of spiritual truth was injured by them or extinguished, is evident from the signification of hand, as the power which belongs to truth (see n. 3091, 3387, 4931–4937, 6292, 6947, 7188, 7189, 7518, 7673, 8050, 8153, 8281); that it is the power which belongs to spiritual truth has been before shown (n. 5327, 5328, 7011).

9054. *Foot for foot.* That this signifies if anything of the power of natural truth, is evident from the signification of foot, as the natural (see n. 2162, 3147, 3761, 3986, 4280, 4938–4952); that it is the power of natural truth may be seen above (n. 5327, 5328).

9055. *Burning for burning.* That this signifies if anything of the affection of love which is interiorly in the voluntary, is evident from the signification of burning, as the injuring or the extinction of the good of love. It is said in the voluntary, because the good which is of love is of the will, and the truth which is of faith is of the understanding (see n. 9050, 9051). That it is interiorly in the voluntary, is because a wound — of which we shall speak presently — signifies injury or extinction with reference to love exteriorly in the voluntary. For here, as in what precedes, the subject is the injuries which are done both in the internal man and in the external man, since the injury of the interior understanding is signified by the eye, and the injury of the exterior understanding by the tooth, and the injury of the power of truth of the internal man by the hand, and the injury of the power of the external man by the foot, as has been shown. Thus here the injuring of the voluntary of the internal man is signified by burning, and of the external man by wound. Man has an internal 2
voluntary and an external voluntary, as he has an internal

and an external intellectual (n. 9050, 9051). The internal voluntary is where the internal intellectual is, and the external voluntary is where the external intellectual is, for they must be conjoined. For where truth is, there is good, and where good is, there is truth, since truth without good is not truth, and good without truth is not good, good being the *esse* of truth, and truth the *existere* of good. The case is similar with the understanding and the will of man, for the understanding is dedicated to the reception of truth, and the will is dedicated to the reception of good. 2 Hence it is plain that when man is being regenerated, a new understanding is given him by the Lord by means of the truths of faith, and a new will by means of the good of charity, and that there must be both, and moreover that they must be conjoined, in order that man may be regener- 3 ated. The reason why burning signifies the injuring of the good of love, is, that by fire is signified love (n. 934, 2446, 4906, 5071, 5215, 6314, 6832, 6834, 6849, 7324, 7575, 7852), and the injuring of the good of love is lust from self-love; that this is called burning may be seen above (n. 1297, 5215). Moreover lust is signified by burning in Isaiah: *Instead of sweet spices there shall be rottenness; and instead of a girdle a rent; and instead of well-set hair baldness; and instead of a stomacher a girding of sackcloth; burning instead of beauty* (iii. 24) — speaking of the daughter of Zion, by whom is signified the celestial church, that is, the church which is in love to the Lord, 4 and here burning is the evil of lust from self-love. He who does not know that there is an internal sense in the Word, believes that the proud ornaments of the daughters of Zion, mentioned in that chapter (verse 16–24), signify such ornaments, and that on account of such ornaments with the daughters of Zion the Jewish and Israelitish people were punished and fell by the sword, as is said in the same chapter (verses 25, 26); but the case is altogether otherwise. The spiritual and celestial things of that church

are signified by those ornaments. That by the daughter of Zion is not meant in the Word the daughter of Zion, may be evident to every one who reads the Word, if he but consults and considers the passages in the prophets where mention is made of Zion and of the daughter of Zion, from which he will see that the daughter of Zion is the church.

9056. *Wound for wound.* That this signifies if anything of the affection of love which is exteriorly in the voluntary, is evident from the signification of wound, as injury of the affection which is of love; and because it is of love, it is of the voluntary, for love is of the will. The reason why it is of the exterior will, is, that by burning is signified the injuring of the affection which is interiorly in the voluntary — as just above (n. 9055). In the Word a distinction is made between wound and stripe, wound being predicated of the injury of good, and stripe being predicated of the injury of truth — as in Isaiah: *From the sole of the foot even unto the head there is no soundness in it; but wound, and bruise, and fresh stripe: they have not been pressed, neither bound up, neither mollified with oil* (i. 6) — where wound is predicated of destroyed good, and stripe is predicated of destroyed truth.

9057. *Stripe for stripe.* That this signifies if anything of affection in the intellectual — be extinguished or injured — is evident from the signification of stripe, as the extinction or injury of affection in the intellectual, that is, of affection for truth. Stripe in the original tongue is expressed by a term which signifies blackness arising from a collection of blood or of gore, and blood in the internal sense is the truth of faith from the good of love, and in the opposite sense truth falsified and profaned (see n. 4735, 6978, 7317, 7326); therefore stripe means truth injured or extinguished. This is also signified by the stripes or plagues in the Apocalypse (ix. 20; xi. 6; xv. 1, 6, 8; xvi. 21; xviii. 8); also in Jeremiah (xxx. 12, 14, 17; l. 13); in

Zechariah (xiv. 12–15); in David (Ps. xxxviii. 5); and in Luke (x. 30–35) in the parable of him that fell among thieves, who inflicted stripes on him and left him half dead; and it is said that a Samaritan bound up his stripes or wounds, pouring on oil and wine, and set him on
2 his own beast, and brought him to an inn. He who understands the internal sense of the Word may know why it was said by the Lord that the Samaritan bound up the stripes, poured on oil and wine, and set him on his own beast. For by the Samaritan in the internal sense is meant he who is in affection for truth, by binding up the stripes is signified the healing of that affection when injured, by pouring on oil and wine is signified the good of love and the good of faith, and by setting him on his own beast is signified elevating him by means of [*ex*] his own intellectual. Thus by those words is described charity toward the neighbor, naturally for man in the world and spiritually for angels in heaven, naturally in the sense of the letter and spiritually in the internal sense. The reason why a Samaritan is one who is in affection for truth, is, that Samaria in the Word signifies such affection; that oil is the good of love may be seen above (n. 886, 3728, 4582); also that wine is the good of faith (n. 1798, 6377), and that a beast of burden is the intellectual (n. 2761, 2762, 2781, 3217, 5321, 5741, 6125, 6401, 6534, 7024, 8146, 8148). In this manner the Lord spake; but few apprehend this, for they believe that such things were said merely for the sake of giving the parable the connection of a narrative; but in that case they would be words not from the Divine. All words from the Divine have in them such things as are of the Lord, of heaven, and of the church, and this is the case in every iota (see above, n. 9049).

9058. *And when a man shall have smitten the eye of his manservant.* That this signifies if the internal man shall injure the truth of faith in the external man, is evident from the signification of smiting, as injuring — see above;

from the signification of man, here a man of the sons of Israel, as one who is of the church and therefore in spiritual truth, which is the truth of faith (see n. 9034), thus the internal man, for the truth of faith is in the internal man and makes its life, which is called spiritual life — it is said the internal man on account of its relation to the external man which is signified by manservant; from the signification of the eye, as the interior intellectual, and therefore the truth of faith (n. 9051); and from the signification of manservant, as external truth which is in the external man (n. 1895, 2567, 3835, 3849, 8993, 8994), thus also the external or natural man (n. 5305, 7998, 8974). In the sense of the letter it is said a man and his servant, and thereby are meant two persons, but in the internal sense, in which man means the internal man and servant the external man, they are in one person. The reason is that in the internal sense no attention is paid to persons, but only to things (n. 5225, 5287, 5434, 8343, 8985, 9007).

9059. *Or the eye of his maidservant.* That this signifies or [if he shall injure] the affection for truth therein, is evident from the signification of the eye, as the intellectual, and therefore truth of faith — as just above (n. 9058); and from the signification of a maidservant, as affection for natural truth (n. 2567, 3835, 3849, 8993).

9060. *And destroyed it.* That this signifies so as to extinguish it, is evident from the signification of destroying, when the subject is the truth of faith, which is signified by the eye, as extinguishing.

9061. *He shall let him go free for his eye's sake.* That this signifies that it can no longer serve the internal man, is evident from the signification of letting go free, as dismissing from service; and from the signification of, for the eye's sake, which he had destroyed in the manservant, as on account of the truth of faith extinguished in the external or natural man; for the eye is the intellectual, and thus the truth of faith (see n. 9058, 9059), to destroy is to

extinguish (n. 9060), and a manservant is the external or natural man (n. 9058). How this is cannot be known unless it be known how the case is with the internal man in respect to the external man. The internal man cannot live a spiritual life, unless the external be in agreement. Wherefore a man cannot be regenerated unless the natural man be also regenerated. From this it follows that if the truth of faith in the natural or external man shall have been ex-
2 tinguished, it cannot any longer serve the internal. It is as with the external sight in respect to the internal sight. If the external sight has been injured, it cannot any longer serve the internal; for if the external sight distorts objects, the internal cannot see by means of it except with distortion. Or it is as with the rest of the members which are subject to the will, as with the arms, the hands, the fingers, the feet. If these are distorted, then the will cannot act through them except in a distorted way. It is similar in the case of the natural or external man in respect to the internal. If outward truths in the external or natural man are perverted or extinguished, the internal man cannot see truth, thus cannot think and perceive except pervertedly or falsely. From these examples is plain why the natural man must be regenerated in order that the man may be regenerated — see also what has been said above on this subject (n. 3286, 3321, 3469, 3493, 3573, 3620, 3623, 3679, 4588, 4618, 4667, 5165, 5168, 5427, 5428, 5477, 6299, 6564, 8742–8747, 9043).

9062. *And if he shall have knocked out his manservant's tooth, or his maidservant's tooth.* That this signifies if he shall have destroyed truth or the affection therefor in the sensual man, is evident from the signification of tooth, as the exterior intellectual, and thus truth in the natural man — of which above (n. 9052), here truth in the ultimate of the natural, that is, in the sensual, because it is said of a manservant and of a maidservant; from the signification of a maidservant, as affection for that truth — of which also

above (n. 9059); and from the signification of knocking out, as destroying. What the sensual is and what is its quality has been shown above (n. 4009, 5077, 5079, 5084, 5089, 5091, 5125, 5128, 5580, 5767, 6183, 6201, 6310, 6311, 6313, 6315, 6316, 6564, 6598, 6612, 6614, 6622, 6624, 6948, 6949, 7693).

9063. *He shall let him go free for his tooth's sake.* That this signifies that it can no longer serve the internal man, is evident from the signification of letting go free, as dismissing from service, thus no longer serving — as above (n. 9061); and from the signification of tooth, as the sensual — of which just above (n. 9062). How it is in regard to this may be known from what was shown just above (n. 9061) concerning the state of the internal man when the external is injured. The case is similar with the sensual when it is injured, for this is the ultimate in the natural man; that this also must be regenerated in order that man may be fully regenerated, has been shown above (n. 6844, 6845, 7645). That these statutes which were enacted concerning the eye and the tooth of a manservant or a maidservant, contain in them arcana which no one can see but by means of the internal sense, may be evident to every one. For what without an arcane cause would it be to ordain that servants should be let go free for the eye's sake or for the tooth's sake, and not for the sake of other members, when they should be injured or destroyed? But the hidden reason is apparent when it is known what is signified in the spiritual sense by an eye and by a tooth. When this is known, the reason for the statute comes to light.

9064. Verses 28–36. *And when an ox shall thrust with the horn a man or a woman, that they die, with stoning the ox shall be stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit. But if the ox were wont to thrust with his horn in time past, and it hath been attested to his owner, and he hath not kept him in, but that*

he hath killed a man or a woman; the ox shall be stoned, and his owner also shall die. If expiation be laid on him, then he shall give for the ransom of his soul whatsoever is laid upon him. Whether he have thrust with the horn a son, or thrust with the horn a daughter, according to this judgment shall it be done unto him. If the ox shall have thrust with the horn a manservant, or a maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned. And when a man shall have opened a pit, or when a man shall have dug a pit and not covered it, and an ox or an ass shall have fallen into it, the owner of the pit shall make it good; he shall give silver unto the owner of them, and the dead [beast] shall be his. And when a man's ox shall hurt with a thrust the ox of his companion, that he die; then they shall sell the live ox, and divide the silver of it; and the dead also they shall divide. Or if it be known that the ox was wont to thrust with the horn in time past, and his owner hath not kept him in; repaying he shall repay ox for ox, and the dead shall be his. "And when an ox shall thrust with the horn a man or a woman" signifies if affection for evil in the natural shall injure the truth or the good of faith; "that they die" signifies even so as to destroy them; "with stoning the ox shall be stoned" signifies the punishment of the destroyed truth and good of faith; "and his flesh shall not be eaten" signifies that that evil is in no wise to be appropriated, but to be cast out; "but the owner of the ox shall be quit" signifies that the evil is not from the internal man, because it is from the voluntary and not from the intellectual. "But if the ox were wont to thrust with his horn in time past" signifies if the affection for evil have been for a long time; "and it hath been attested to his owner" signifies and this have passed into the intellectual; "and he hath not kept him in" signifies no repression; "but that he hath killed a man or a woman" signifies if it have then destroyed the good and the truth

of faith; "the ox shall be stoned" signifies the punishment of destroyed truth; "and his owner also shall die" signifies the damnation of the internal man. "If expiation be laid on him" signifies that he may be freed from damnation; "then he shall give for the ransom of his soul" signifies the grievous things of repentance; "whatsoever is laid upon him" signifies according to the quality of the affection for evil from the intellectual. "Whether he have thrust with the horn a son, or thrust with the horn a daughter" signifies insult offered by affection for evil to the truths and the goods of faith derived from things interior; "according to this judgment shall it be done unto him" signifies that the punishment shall be similar. "If the ox shall have thrust with the horn a manservant, or a maidservant" signifies if affection for evil shall have destroyed truth or good in the natural; "he shall give unto their master thirty shekels of silver" signifies that the internal man shall make restitution in full; "and the ox shall be stoned" signifies the punishment of destroyed truth and good in the natural. "And when a man shall have opened a pit" signifies if any one shall have received falsity from another; "or when a man shall have dug a pit" signifies or if he himself have devised falsity; "and an ox or an ass shall have fallen into it" signifies which perverts good or truth in the natural; "the owner of the pit shall make it good" signifies that he to whom the falsity appertains shall make amends; "he shall give silver unto the owner of them" signifies by truth appertaining to him whose good or truth in the natural is perverted; "and the dead [beast] shall be his" signifies that the evil or the falsity shall remain to him. "And when a man's ox shall hurt with a thrust the ox of his companion" signifies two truths, the affections for which are diverse, and the affection of one shall injure the affection of the other; "that he die" signifies so that the good affection perishes; "then they shall sell the live ox" signifies that the affection of the one which

has injured the affection of the other shall be alienated; "and divide the silver of it" signifies that the truth thereof shall be dissipated; "and the dead ox also they shall divide" signifies that also the injuring affection shall be dissipated. "Or if it be known that the ox was wont to thrust with the horn in time past" signifies if it were before known that such was its affection; "and his owner hath not kept him in" signifies and if he have not kept it in bonds; "repaying he shall repay [ox for ox]" signifies restitution in entirety; "and the dead shall be his" signifies for the injuring affection.

9065. *And when an ox shall thrust with the horn a man or a woman.* That this signifies if affection for evil in the natural shall injure the truth or the good of faith, is evident from the signification of thrusting with the horn, as injuring, for horn signifies the power of falsity from evil (see n. 2832) and thrusting signifies injuring; from the signification of an ox, as affection for good in the natural (n. 2180, 2566, 2781, 2830, 5913, 8937), and so in the opposite sense affection for evil in the natural; from the signification of man, as the truth of faith (n. 9034); and from the signification of woman, as the good of faith (see n. 4823, 6014, 8337).

9066. *That they die.* That this signifies even so as to destroy them, is evident without explication.

9067. *With stoning the ox shall be stoned.* That this signifies the punishment of the destroyed truth and good of faith, is evident from the signification of being stoned (see n. 5156, 7456, 8575, 8799).

9068. *And his flesh shall not be eaten.* That this signifies that that evil is in no wise to be appropriated, but is to be cast out, is evident from the signification of being eaten, as being appropriated and being conjoined (see n. 2187, 2343, 3168, 3513, 3596, 3832, 4745, 5643, 8001); therefore not to be eaten means not to be appropriated, but to be cast out, for the reason that it is such evil as destroys

the truth and the good of the faith of the church; and from the signification of flesh, as the good of celestial love, and in the opposite sense the evil of self-love (n. 3813, 7850, 8409, 8431).

9069. *But the owner of the ox shall be quit.* That this signifies that the evil is not from the internal man, because it is from the voluntary and not from the intellectual, is evident from the signification of the owner of the ox, as the internal or spiritual man, since by the ox is signified affection for evil in the natural or external man (n. 9065); and thus the owner or lord of the ox means the internal man — for the internal man is lord of the external or natural man, inasmuch as he can rule over the affections for evil in the natural, and does rule when the natural is subordinate, as it is with the regenerate; and from the signification of quit or guiltless, as without blame. The reason is said to be that the evil came forth from the voluntary and not from the intellectual; for evil from the voluntary and not at the same time from the intellectual does not condemn, inasmuch as man does not see it, thus does not consider whether it be evil, and therefore he is not conscious of it. Such evil is evil derived hereditarily, before man is instructed that it is evil, and also after he has been instructed and is only in external life or the life of the body, and not at the same time in the internal life which is of the understanding. For to see and to understand that a thing is evil and still to do it makes a man guilty, as the Lord teaches in John: *The Pharisees said, Are we also blind? Jesus said unto them, If ye were blind, ye would not have sin; but now ye say, We see; therefore your sin remaineth* (ix. 40, 41). That no one is punished on ac- 2
count of hereditary evils, but on account of evils of his own, may be seen above (n. 966, 1667, 2307, 2308, 8806). Such is the evil which is signified by an ox thrusting with the horn a man or a woman before the owner of the ox knew that he was wont to thrust with the horn. In the

verse which now follows the evil of which man is conscious is treated of, which evil is signified by an ox wont to thrust with the horn, and which his owner knew and did not guard against. Wherefore follows the punishment that the ox shall be stoned and the man shall be put to death, if expiation be not laid on him.

9070. *But if the ox were wont to thrust with his horn in time past.* That this signifies if affection for evil have been for a long time, is evident from the signification of an ox wont to thrust with the horn, as affection for evil (see n. 9065); and from the signification of in time past, as a preceding state and time (n. 6983, 7114), thus what has been before and for a long time.

9071. *And it hath been attested to his owner.* That this signifies and this have passed into the intellectual, is evident from the signification of hath been attested, as that it has been made known, consequently has passed into the intellectual; for evil which is made known passes into the intellectual, since the intellectual is man's internal sight, without which sight the voluntary is blind; wherefore when evil which is of the voluntary passes into the intellectual, it passes from thick darkness into light.

9072. *And he hath not kept him in.* That this signifies no repression, is evident from the signification of keeping in, when said of evil of the voluntary which has passed into the light of the intellectual, as restraining or repression; for the understanding is given to man that he may see evil and may then repress it.

9073. *But that he hath killed a man or a woman.* That this signifies if it have destroyed the truth and the good of faith, is evident from the signification of killing, as destroying; and from the signification of man, as the truth of faith, and of woman as the good of faith (see n. 9065).

9074. *The ox shall be stoned.* That this signifies the punishment of destroyed truth, is evident as above (see n. 9067).

9075. *And his owner also shall die.* That this signifies the damnation of the internal man, is evident from the signification of the owner of the ox, as the internal man (see n. 9069); and from the signification of being put to death or dying, as damnation — of which above (n. 9008). That the ox was to be stoned and his owner was to die if it had been known to him that the ox was wont to thrust with the horn and he had not kept him in, is because the spiritual meaning of this judgment or law, is, that the man who knows a thing to be evil and does not repress it is guilty, for he approves it, and thus extinguishes the light of truth and together therewith the faith of truth in his conception; and when this is extinguished, good from the Lord is not received, therefore the internal man cannot be opened, consequently there cannot be given him spiritual life, which is the life of the truth and the good of faith. When such is the state of a man, he then lives a natural life, which is the life of the external man. But this life without spiritual life is dead; thus ensues damnation (see n. 7494).

9076. *If expiation be laid on him.* That this signifies that he may be freed from damnation, is evident from the signification of expiation, as that he may be free from damnation. For expiations were laid upon those who did evil not purposely or with guile; and they were various, and were in such case called ransoms or redemptions of the soul, for by them the life was redeemed. But those external things signified internal things — namely, expiation signified liberation from damnation, thus ransom or redemption signified amendment of spiritual life by actual repentance. Inasmuch as expiation signified liberation from damnation, therefore it also signified the pardon of sins, and thus cleansing from sins.

9077. *Then he shall give for the ransom of his soul.* That this signifies the grievous things of repentance, is evident from the signification of ransom, as giving in the

place of something some other thing, that there may be liberation. What ransom or redemption is in its various significations may be seen above (n. 2954, 2959, 2966, 6281, 7205, 7445, 8078–8080). By the ransom of the soul in this passage are signified the grievous things of repentance, because liberation from damnation is here treated of, and man cannot be liberated from damnation except by the removal of evil, and the removal of evil is not effected except by actual repentance, which is of the life; and these things take place by means of spiritual temptations, which constitute the grievous things of repentance. That liberation from damnation, or what is the same, liberation from sins, is the removal of evil, and that this is effected by repentance of life, has been shown above (n. 8389–8394, 8958–8969), and that then there are temptations (n. 8959–8969).

9078. *Whatsoever is laid upon him.* That this signifies according to the quality of affection for evil from the intellectual, is evident from what has now been said concerning expiation and ransom. For evil of the will, which had been seen in the intellectual and not repressed, was what was to be expiated and what was to be ransomed by something equal and answering thereto, thus according to the quality of the affection for evil from the intellectual.

9079. *Whether he have thrust with the horn a son, or thrust with the horn a daughter.* That this signifies insult offered by affection for evil to the truths and the goods of faith derived from things interior, is evident from the signification of thrusting with the horn, as injuring (n. 9065), thus insult; and from the signification of son, as the truth of faith, and of daughter, as the good of faith (n. 489–491, 533, 1147, 2362, 2623). The reason why truths and goods derived from things interior are signified, is, that interior things are as parents, from which goods and truths are born as sons and daughters. For goods and truths with a regenerate man are as generations. There are some which

are in the place of a parent, some which are in the place of children, some which are in the place of sons-in-law and of daughters-in-law, some which are in the place of grandsons and grand-daughters, and so on. There are therefore consanguinities and affinities of these goods and truths, and there are families in manifold series. The societies in 2 heaven are thus arranged, and also truths and goods in man who is being regenerated; wherefore he also becomes a heaven in least form. Moreover, and this is an arcanum, the goods and the truths in man mutually love each other, and recognize each other in accordance with their love, and thus consociate together. This has its origin from the angelic societies, in which they love each other, recognize each other, and consociate together, according to the likeness and near relation of their goods. And what is wonderful, they who had never before seen each other, if they are in like good, when they meet together it is as if they had seen each other from childhood. It is from this origin that goods and truths conjoin themselves in man according to the form of heaven and make an image of heaven in him. But these things are of the Lord both in heaven and in angelic man, that is, in the man who is being regenerated and becoming an angel.

9080. *According to this judgment shall it be done unto him.* That this signifies that there shall be like punishment, is evident without explication.

9081. *If the ox shall have thrust with the horn a manservant, or a maidservant.* That this signifies if affection for evil shall have destroyed truth or good in the natural, is evident from the signification of manservant, as truth in the natural (see n. 3019, 3020, 5305, 7998); from the signification of maidservant, as affection for truth therein (n. 1895, 2567, 3835, 3849, 8993, 8994); and from the signification of thrusting with the horn, as destroying. Thrusting with the horn is said in the Word of the destruction of falsity by the power of truth, and in the opposite

sense, of the destruction of truth by the power of falsity, and this for the reason that by horn is signified the power of truth from good and the power of falsity from evil (see n. 2832) — as in Ezekiel: *Ye push with side and with shoulder, and thrust all the diseased with your horns* (xxxiv. 21) — speaking of those who with all their force and power destroy the truths and goods of the church by fallacious reasonings from the things of sense; to push with side and with shoulder means with all force and power (n. 1085, 4931–4937). From this it is plain why thrusting with the horn is spoken of in Moses: *The firstling of his ox, honor is his; and his horns are the horns of the unicorn: with them he shall thrust the peoples together to the ends of the earth* (Deut. xxxiii. 17). These words are in the prophecy of Moses concerning Joseph, where by Joseph in the internal sense is meant the Lord as to the Divine spiritual, and in the representative sense His spiritual kingdom; the horns of the unicorn are things which are of power from the good and the truth of faith; to thrust the peoples is to destroy falsities by truths; to the ends of the earth is from on all sides where the church is. And in David: *Thou art my king, O God. . . . Through thee will we thrust with the horn our enemies* (Ps. xliv. 4, 5) — where thrusting one's enemies with the horn also means destroying falsities by the power of the truth and good of faith. Who cannot see that in these passages no mention would have been made of thrusting with the horn as done by men, unless by reason of the signification of horn, as power.

9082. *He shall give unto their master thirty shekels of silver.* That this signifies that the internal man shall make restitution in full, is evident from the signification of thirty shekels of silver, as restitution in full for the injury, by means of truth; for silver is truth from good (see n. 1551, 2954, 5658, 6112, 6914, 6917, 7999, 8932), and thirty is what is full (n. 5335, 7984); and the owner who must

make restitution is the internal man (n. 9069), thus the truths of faith from the Word, for these make the life of the internal man.

9083. *And the ox shall be stoned.* That this signifies the punishment of destroyed truth and good in the natural, is evident from the signification of being stoned, as the punishment of the destroyed truth and good of faith (see n. 5156, 7456, 8575, 8799). That it is in the natural, is because the ox was to be stoned, by which is signified affection for evil in the natural, which was destructive.

9084. *And when a man shall have opened a pit.* That this signifies if any one shall have received falsity from another, is evident from the signification of a pit, as falsity (see n. 4728, 4744, 5038); and from the signification of opening, when said of falsity, as receiving, here from another, because the words follow, or when a man shall have dug a pit, the meaning of which is to receive or to devise of one's self.

9085. *Or when a man shall have dug a pit.* That this signifies or if he himself have devised falsity, is evident from the signification of a pit, as falsity; and from the signification of digging, as receiving of one's self or devising — of which just above (n. 9084).

9086. *And an ox or an ass shall have fallen into it.* That this signifies which perverts good or truth in the natural, is evident from the signification of falling, as perverting — of which below; from the signification of ox, as affection for evil in the natural, thus evil therein (see n. 9065); and from the signification of ass, as truth in the natural (n. 2781, 5492, 5741, 7024, 8078). That falling into a pit, when said of good and truth in the natural, which are signified by ox and ass, means to pervert, is plain from what is contained in the following verse, where amendment by means of truth is treated of, which can be effected with perverted goods and truths, but not with those that have been extinguished; for when good

or truth is perverted, it still remains, though perversely ex-
2 plained. To fall also is to lapse by mischance. Because this was signified by falling into a pit, therefore it was said by the Lord, *Which of you shall have an ass or an ox fallen into a well, and will not straightway draw him out on a Sabbath day?* (Luke xiv. 5.) This was said by the Lord when He healed on the Sabbath day the man who had dropsy. The Sabbath day was most holy in that church, because it signified the heavenly marriage, which is the conjunction of good and truth from the Lord (n. 8495, 8510). Therefore healings were effected by the Lord on the Sabbath day, since healing involved the healing of spiritual life; and the disease of dropsy involved the perversion of truth and good; thus healing involved the amendment and restoration of perverted truth. For all the Lord's miracles involved and signified states of the church (n. 8364), as in general did all the Divine miracles (n. 7337). For this reason it is that the Lord said, Which of you shall have an ass or an ox fallen into a well, and will not straightway draw him out on the Sabbath day? — by which was signified in the spiritual sense what has been said; for whatsoever the Lord spake, He spake from the Divine, and since from the Divine, there is an internal sense in each word (n. 9048, 9063). By well in this passage the like is signified as by pit, namely, falsity (see n. 1688). And since a pit is falsity, therefore also the Lord when He spake concerning the falsities of the church said, *If the blind lead the blind, both shall fall into a pit* (Matt. xv. 14) — where the blind man is one who is in erroneous ideas, and falling into a pit is perverting truth. These things were spoken in comparisons, but all comparisons in the Word are taken from significatives (n. 3579,
3 8989). They who believe that the Divine holy which is in the Word lies concealed therein no deeper than in the sense which is obvious in the letter, in these and other passages of the Word see holiness from no other source than

from faith that all things of the Word were Divinely inspired, and that there are inexplicable arcana therein known to God alone. But they who are not in this faith contemn the Word, merely because the style in appearance is more humble than the style which is adapted to the genius of the world, such as prevails with many writers ancient and modern. But let them know that a Divine holy lies concealed in each and every expression of the Word, but consisting in this, that all things and each treat of the Lord, of His kingdom and His church. These are things most holy, because they are Divine from the Lord, wherein there is thus eternal life — according to the words of the Lord in John, *The words that I speak unto you are spirit, and are life* (vi. 63). But those most holy Divine things lie open before the angels in heaven, because they do not apprehend the Word naturally according to the literal sense, but spiritually according to the internal sense. According to the latter sense men also would apprehend the Word if they lived an angelic life, that is, a life of faith and love. The things which are contained in the internal sense of the Word are no other than those which the genuine doctrine of the church teaches. The genuine doctrine of the church teaches the Lord, faith in Him, love to Him, and love of the good which is from Him. This love is charity toward the neighbor (n. 6709, 6710, 8123). They who live this life are enlightened by the Lord and see the holy things of the Word; as by no means do others (see preface to Gen. xviii.).

9087. *The owner of the pit shall make it good.* That this signifies that he to whom the falsity appertains shall make amends, is evident from the signification of the owner of the pit, as he to whom falsity appertains, for the pit is falsity (see n. 9084, 9086); and from the signification of making good, or repaying, as making amends. Repaying is making amends, because a fine signifies amendment (n. 9045), and the silver which he was to pay signifies

truth, by means of which amendment is effected—of which in what now follows.

9088. *He shall give silver unto the owner of them.* That this signifies by truth appertaining to him whose good or truth in the natural is perverted, is evident from the signification of silver, as truth (see n. 1551, 2048, 5658, 6112, 6914, 6917, 7999), and of giving silver, as redeeming by truth (n. 2954); and from the signification of the owner of them, namely, of him whose ox or ass had fallen into the pit, as he whose good or truth in the natural is perverted; for ox is good in the natural and ass is truth there (n. 9065, 9086), and to fall into a pit is to pervert them (n. 9086).

2 The way of it is this: if good or truth is perverted by falsity, then what is perverted is to be amended by truth, within the church by truth from the Word or from doctrine which is from the Word. The reason why this must be so is that truth teaches what is evil and what is false, and thus man sees and acknowledges it, and when he sees and acknowledges, then there can be amendment. For the Lord flows into those things in man which man knows, but not into those things which he does not know. Wherefore there is no amendment of what is evil nor of what is false until man is instructed that it is evil or false. Therefore it is that they who do the work of repentance must see and acknowledge their evils, and thus live the life of truth (see n. 8388–8392). It is the like with purifications from the evils of self-love and the love of the world. Purifications from these loves cannot in any wise be effected except by means of the truths of faith, because these teach that all lusts are from those loves. It was for this reason that circumcision with the Israelitish and Jewish nation was performed by a knife of stone; for circumcision signified purification from those unclean loves, and a knife of stone by which it was performed signified the truth of faith (n. 2799, 7044). By the truths of faith also man is regenerated (n. 8635–8640, 8772). This was signified by the washings,

whereby in olden time they were cleansed. The same also is signified at this day by the waters of baptism, for waters signify the truths of faith by means of which evils are removed (n. 739, 2702, 3058, 3424, 4976, 7307, 8568), and baptism signifies regeneration (n. 4255, 5120). From 3 these things it is plain how falsely they think who believe that evils or sins in man are wiped away, as the impurities of the body are washed away by water, and that they were cleansed as to the interiors who in old time were washed with water according to the statutes of the church, and also that men are saved at this day by being baptized; when yet in old time washings only represented the cleansing of the interiors, and baptism signifies regeneration, the waters thereof being the truths of faith whereby man is cleansed and regenerated, for by means of them evils are removed. Baptism is for those who are within the church, because these have the Word in which are the truths of faith by which man is regenerated.

9089. *And the dead* [*beast*] *shall be his.* That this signifies that the evil or the falsity shall remain with him, is evident from the signification of dead, when it is said of good or truth in the natural man, which is signified by ox or ass, as evil or falsity; for when good dies evil succeeds, and when truth dies falsity succeeds — because what is dead means evil and falsity, therefore they are called dead who will evil and believe falsity (see n. 7494); and from the signification of being his, as remaining with him. The case is this: if any one by falsity destroys good or truth in himself or in others, he does it from evil, thus from the voluntary by the intellectual, for all evil is of the voluntary and all falsity is of the intellectual. That which is done by both remains, for it infects the whole life of the man. It is otherwise if evil proceeds from the voluntary and not at the same time from the intellectual (n. 9009). From this it is plain what is the ground of this statute, the dead beast shall be his.

9090. *And when a man's ox shall hurt with a thrust the ox of his companion.* That this signifies two truths, the affections for which are diverse, and the affection of one shall injure the affection of the other, is evident from the signification of hurting, as the injuring of truth — of which above (n. 9057); from the signification of an ox, as affection for good, and in the opposite sense, affection for evil in the natural man — of which also above (n. 9065); and from the signification of a man, as truth (n. 9034); hence by a man and his companion are signified two truths. That diverse affections are signified is because it is oxen, by which the affections are signified, which injure each other; for things which are diverse injure each other,
2 but not things which are not diverse. He who does not know how it is with representatives and correspondences may wonder that an ox can signify affection for good or for evil in man, because an ox is a beast. But let him know that all beasts signify such things as belong to some affection or inclination. In the spiritual world this is very well known, for in that world there are frequently seen beasts of various kinds, as oxen, bullocks, cows, horses, mules, asses, sheep, goats, kids, lambs, also evil beasts, as tigers, panthers, bears, dogs, hogs, serpents, and also beasts which are nowhere seen on the earth, besides also birds of
3 various kinds. That such things are seen there exceeds belief with those who believe that nothing exists which they do not see with their bodily eyes. But neither do the same believe that there are any spirits or angels, still less that they appear to themselves like men, that they see one another, speak with one another, and touch one another. The reason is that such persons are so sensual and corporeal as to believe that only bodies live. Therefore, as already said, such things exceed belief with them. And yet they have not only been seen by me a thousand times, but I have also been instructed concerning the animals seen, whence they are and what they signify; as also that

affections for good in the natural when presented to view in an animal form, are seen as gentle oxen, and affections for evil as wild oxen, and other affections appear in the forms of other animals. Thus it is that beasts of various kinds signify such things in man as they correspond to — but on this subject see what has been before shown (n. 142, 143, 246, 714, 715, 719, 776, 1823, 2179, 2180, 2781, 2805, 2807, 2830, 3218, 3519, 5198, 7523).

9091. *That he die.* That this signifies so that the good affection perishes, is evident from the signification of dying, as perishing, and from the signification of an ox which is dead from a thrust received from another ox, as good affection — of which just above (n. 9090).

9092. *Then they shall sell the live ox.* That this signifies that the affection of the one which has injured the affection of the other shall be alienated, is evident from the signification of selling, as alienating (see n. 4098, 4752, 4758, 5886); and from the signification of a live ox, as affection for truth which had injured the affection for truth of another — of which above (n. 9090).

9093. *And they shall divide the silver of it.* That this signifies that the truth thereof shall be dissipated, is evident from the signification of dividing, as exterminating and dissipating (see n. 6360, 6361); and from the signification of silver, as truth (n. 1551, 2048, 5658, 6112, 6914, 6917, 7999). That dividing means dissipating, is because if those things which have been consociated are divided, they are also dissipated, as he who divides his heart [*animum*] or mind destroys it. For the mind of man consists of two parts, one part being called the understanding, the other the will. He who divides these two parts dissipates the things which belong to one part, for one must live from the other; therefore the other also perishes. It is the like in the case of him who divides truth from good, or what is the same, faith from charity. He who does this destroys both. In a word, all things which ought to be united in

2 one, if they are divided perish. This division is meant by the Lord's words in Luke: *No one can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon* (xvi. 13) — that is, by faith serve the Lord, and by love serve the world, thus acknowledge truth and do evil. He who does this has a divided mind, from which comes its destruction. From these things it is plain whence it is that dividing means dissipating, as is also evident in Matthew: *The lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint him his portion with the hypocrites* (xxiv. 50, 51) — where cutting asunder or dividing means separating and removing from
3 goods and truths (n. 4424), thus dissipating. And in Moses: *Cursed be their anger, for it was fierce; and their wrath, for it was hard: I will divide them in Jacob, and scatter them in Israel* (Gen. xlix. 7) — where Israel speaks prophetically concerning Simeon and Levi. By Simeon and Levi are there represented those who are in faith separate from charity (n. 6352), by Jacob and Israel the church external and internal and also the external and internal man (n. 4286, 4598, 5973, 6360, 6361). To divide them in Jacob means to expel them from the external church, and to disperse them in Israel means from the internal church, thus to dissipate the goods and the truths of
4 the church appertaining to them. That dividing has this signification is also plain from the words written on the wall, when Belshazzar king of Babel, together with his lords, his wives, and his concubines, drank wine from the vessels of gold and of silver which belonged to the temple that was at Jerusalem. The writing was, *Numbered, numbered, weighed, and divided* (Dan. v. 2–4, 25–28) — where divided means separated from the kingdom. In this passage it is plain how all things at that time were representative. In it is described the profanation of good and truth, which

is signified by Babel — that Babel means profanation may be seen above (n. 1182, 1283, 1295, 1304–1308, 1321, 1322, 1326); vessels of gold and of silver are the goods of love and the truths of faith from the Lord (n. 1551, 1552, 5658, 6914, 6917). Profanation is signified by drinking therefrom and at the same time praising the gods of gold, of silver, of brass, of iron, of wood, and of stone — as we read in the fourth verse of the chapter, which things are evils and falsities in a series (n. 4402, 4544, 7873, 8941). By the temple at Jerusalem from which the vessels came is signified in the supreme sense the Lord, in the representative sense His kingdom and church (n. 3720). The kingdom of Belshazzar being divided signified the dissipation of good and of truth, and he himself being slain that night signified the loss of the life of truth and good, thus damnation; for to be divided is to be dissipated; a king is the truth of good (n. 1672, 2015, 2069, 3009, 3670, 4575, 4581, 4966, 5044, 5068, 6148); the like is signified by kingdom (n. 1672, 2547, 4691); to be slain is to be deprived of the life of truth and good (n. 3607, 6767, 8902); and the night in which he was slain means a state of evil and falsity (n. 2353, 7776, 7851, 7870, 7947). From this it is plain that all things in that story were representative. We read in David: *They parted* 5
(*divided*) *My garments among them, and upon My vesture did they cast lots* (Ps. xxii. 18). In Matthew: *They parted* (*divided*) *His garments, casting lots: that it might be fulfilled which was spoken by the prophet* (xxvii. 35). Also in John: *The soldiers . . . took His garments, and made four parts . . . and the tunic; now the tunic was without seam, woven from the top throughout. They said therefore, Let us not rend* (*divide*) *it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled* (xix. 23, 24). He who reads these words and knows nothing of the internal sense of the Word, is not aware that any arcanum lies concealed therein, when yet in each word there is a

Divine arcanum. The arcanum was that Divine truths were dissipated by the Jews, for the Lord was the Divine truth; and hence He is called the Word (John i.). The Word is Divine truth; His garments represented truths in the external form, and His tunic truths in the internal form; the division of the garments represented the dissipation of the truths of faith by the Jews. That garments are truths in the external form may be seen above (n. 2576, 5248, 5954, 6918), also that a tunic is truth in the internal form (n. 4677). Truths in the external form are such as are the truths of the Word in the literal sense, but truths in the internal form are such as are the truths of the Word in the spiritual sense. The division of the garments into four parts signified total dissipation, in like manner as the division in Zechariah (xiv. 4), and in other passages; likewise the division into two parts, as we read of the vail of the temple (Matt. xxvii. 51 : Mark xv. 38). The rending of the rocks also at that time (Matt. xxvii. 51) represented the dissipation of all things of faith, for a rock is the Lord as to faith and thus it is faith from the Lord.

9094. *And the dead also they shall divide.* That this signifies that also the injuring affection shall be dissipated, is evident from the signification of what is dead, as evil and falsity—of which above (n. 9008)—therefore by a dead ox is signified affection for evil and falsity in the natural man, thus an injuring affection, for evil injures by means of falsity; and from the signification of dividing, as dissipating (n. 9093). How it is in respect to the things contained in this verse in the internal sense can hardly be unfolded to the apprehension. They are such as can be comprehended by angels, and only in some measure by men. For angels see the arcana of the Word in the light which is from the Lord, in which light innumerable things are presented to view that do not fall into the words of speech, and not even into the ideas of thought with men so long as they live in the body. The reason is that with

men the light of heaven flows into the light of the world, and thus into such things there as either extinguish, or reject, or darken, and thereby dim the light of heaven. The cares of the world and of the body are such things, especially those which flow from the loves of self and of the world. Therefore it is that the things which are of angelic wisdom are for the most part unutterable and also incomprehensible. Nevertheless man comes into such 2
wisdom after the laying aside of the body, that is, after death, but only the man who has received in the world the life of faith and charity from the Lord; for the capacity of receiving angelic wisdom is in the good of faith and charity. That the things are ineffable which the angels see and think in the light of heaven, has been given me to know also by much experience; for when I have been elevated into that light I have seemed to myself to understand all those things which the angels there spoke, but when I have been let down from thence into the light of the external or natural man, and in this light have desired to recollect the things which I had there heard, I could not express them by words and not even comprehend them by ideas of thought, except a few, and these few indeed obscurely. From which it is manifest that the things which are seen and heard in heaven are such as the eye hath not seen nor the ear heard. Such are the things which lie concealed inmostly in the internal sense of the Word; and it is the same with the things contained in the internal sense in this and the following verses. The things therein contained which can be explained to the apprehension are these. All truths in man have life from affections which are of some love. Truth without life from 3
love is like sound flowing forth from the mouth without idea, or like the sound of an automaton. Hence it is plain that the life of man's understanding is from the life of his will, consequently that the life of truth is from the life of good, for truth has reference to the understanding and

good to the will. If therefore there are two truths which do not live from the same general affection, but from diverse affections, they must needs be dissipated, for they are in collision with each other. And when truths are dissipated, their affections are also dissipated; for there is a general affection, under which all truths in man are consociated; this general affection is good. These are the things which can be told concerning what is signified in the internal sense by the oxen of two men, one of which hurts the other with a thrust so that he dies, and by the statute that in such case the live ox should be sold, and the silver of it be divided, and the dead ox also should be divided.

4 Who that is of the church does not know that Divine things are contained in the whole and in every part of the Word? But who can see Divine things in these laws concerning oxen and asses falling into a pit, and concerning oxen thrusting with the horn, if they are regarded and explained only according to the sense of the letter? But yet they are Divine even in the sense of the letter, if they are regarded and unfolded at the same time according to the internal sense; for in that sense all and each of the things of the Word treat of the Lord, of His Kingdom and His church, thus of Divine things. For that anything may be Divine and holy, it must deal with Divine and holy things: the subject treated of effects it. The worldly and civil affairs, such as are the judgments, the statutes, and the laws promulgated by the Lord from mount Sinai, which are contained in this and in the following chapters of the book of Exodus, are Divine and holy by inspiration; yet inspiration is not dictation, but is influx from the Divine. That which inflows from the Divine passes through heaven and becomes there celestial and spiritual; but when it comes into the world it becomes of the world, though inwardly containing the celestial and the spiritual. From this it is plain from what source and where is the Divine in the Word, and what is inspiration.

9095. *Or if it be known that the ox was wont to thrust with the horn in time past.* That this signifies if it were before known that such was its affection, is evident from the signification of, if it were known, or attested, as that it had passed into the intellectual (see n. 9071), for what has passed thither from the voluntary has become known; and from the signification of, that the ox was wont to thrust with the horn in time past, as that such had been the affection heretofore — as also above (n. 9070).

9096. *And his owner hath not kept him in.* That this signifies and if he hath not kept it in bonds, is evident from the signification of keeping in, as keeping in bonds, namely, affection for evil in the natural, which otherwise would injure the truth of faith. It means keeping in bonds, because by becoming known is signified to pass into the intellectual (n. 9095), and the intellectual is the faculty which sees evil, and that which is seen may be restrained and kept in bonds, not by the intellectual, but through the intellectual by the Lord. For the Lord flows into those things in man which are known to him, but not into those things which are unknown to him. By keeping in bonds is meant to hold in and to restrain. Bonds in the spiritual sense are nothing else than the affections of the love, for these are what lead man and what restrain him. If affections for evil lead him, there must be affections for truth from good to restrain him. Internal bonds in man are affections for truth and for good. These are also called bonds of conscience. But external bonds are the affections of self-love and of the love of the world, for these lead man in external affairs. If the latter affections descend from internal bonds, which are affections for truth and for good, they are good, for then man loves himself and the world, not for the sake of self and the world, but for the sake of good uses out of himself and the world (n. 7819, 7820, 8995). But if the affections of self-love and of the love of the world do not descend from internal bonds, the affections

are evil, and are called lusts, for in such case man loves himself for the sake of himself, and the world for the sake
2 of the world. From this it may be known what is meant by internal bonds and by external bonds, of which frequent mention has been made. But bonds so called are not bonds except with reference to opposites; for he who does anything from affection which is of the love of good acts from freedom; but he who acts from affection which is of the love of evil seems to himself to act from freedom, but does not act from freedom, because he acts from the lusts which are from hell. He only is free who is in affection for good, because he is led of the Lord. This indeed the Lord teaches in John: *If ye abide in My word, then are ye truly My disciples; and ye shall know the truth, and the truth shall make you free. . . . Every one that committeth sin is the servant of sin. . . . If therefore the Son shall make you free, ye shall be free indeed* (viii. 31, 32, 34, 36). That it is freedom to be led of the Lord and servitude to be led by lusts which are from hell may be seen above (see n. 892, 905, 2870–2893, 6205, 6477, 8209); for the Lord implants affections for good and aversion for evil. Therefore man has freedom in doing good and actual servitude in doing evil. He who believes that Christian liberty extends itself further is very greatly in error.

9097. *Repaying he shall repay ox for ox.* That this signifies restitution in entirety, is evident from the signification of repaying, as restoring — in entirety is signified by repaying he shall repay; and from the signification of ox, as affection in the natural (see n. 9065).

9097½. *And the dead shall be his.* That this signifies for the injuring affection, is evident from the signification of ox, as affection for evil, for by the dead is signified evil and falsity, according to what was said above (n. 9089). How it is in regard to those things which are contained in the internal sense in this verse, may be concluded from what was shown above (n. 9094).

9098. Verse 37.* *When a man shall have stolen an ox, or a sheep, and killed it, or sold it; he shall repay five oxen for an ox, and four sheep for a sheep.* "When a man shall have stolen an ox, or a sheep" signifies one who takes away from any one his good exterior or interior; "and killed it" signifies if he shall have extinguished it; "or sold it" signifies or if he shall have alienated it; "he shall repay five oxen for an ox" signifies corresponding punishment and much; "and four sheep for a sheep" signifies corresponding punishment in full.

9099. *When a man shall have stolen an ox, or a sheep.* That this signifies one who takes away from any one his good exterior or interior, is evident from the signification of stealing, as taking away from any one his spiritual goods (see n. 5135, 8906); from the signification of ox, as affection for good in the natural, thus exterior good (n. 2180, 2566, 2781, 2830, 5913, 8937); and from the signification of sheep, as interior good; for the animals which are of the flock signify those things which are of interior good, and the animals which are of the herd signify those things which are of exterior good (n. 2566, 5913, 6048, 8937).

9100. *And killed it.* That this signifies shall have extinguished it, is evident without explication.

9101. *Or sold it.* That this signifies or if he shall have alienated it, is evident from the signification of selling, as alienating (see n. 4098, 4752, 4758, 5886, 6143).

9102. *He shall repay five oxen for an ox.* That this signifies corresponding punishment and much, is evident from the signification of five, as somewhat (see n. 4638, 5291), and also much (n. 5708, 5956); and from the signification of repaying, as amendment (n. 9087), and as restitution (n. 9097). That it means punishment also, is because when alienated good is to be amended or restored, man suffers grievous things; for he is either left to his evil,

* See note on p. 193.

thus also to the punishment of his evil — for evil carries with it its punishment (n. 8214) — or he is let into temptations, whereby evil is subdued and removed, which temptations are the punishment that is here signified by repaying. Corresponding punishment is meant because the evil of punishment and the evil of the fault correspond (see n. 1857, 6559, 8214).

9103. *And four sheep for a sheep.* That this signifies also corresponding punishment in full, is evident from the signification of four, as conjunction, for four signifies the like as two, because the one number arises from the other, being the double of it — that two means conjunction may be seen above (n. 5194, 8423), and thus four also (see n. 1686, 8877), from which it follows that those numbers mean also in full, for what is conjoined is full; and from the signification of sheep, as interior good — see just above (n. 9099). Punishment corresponding is signified by repaying, namely, four sheep for a sheep (n. 9102). Interior good is good which is called charity in the interior man, and exterior good is charity in the exterior man. The latter good must live from the former, for the good of charity in the interior man is the good of spiritual life, and the good of charity in the exterior is the good of natural life therefrom. The latter good comes to the sensation of man as enjoyment, but the former good does not come to sensation, but to perception that so it ought to be, and makes a contented mind. In the other life spiritual good also comes to sensa-
2 tion. The reason why five oxen were to be repaid for an ox and four sheep for a sheep, cannot be known by any one unless it be known what is meant by theft in the spiritual sense, also what by ox and by sheep. What these things signify has been explained, namely, the taking away and alienation of exterior and interior good. Taking away is effected by evil, and alienation by falsity. Therefore the punishment and restoration thereof are signified by five and four. That all numbers in the Word signify things, may be seen

above (n. 575, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 4495, 4670, 5265, 6175), in this case the things which involve restoration, namely, the number five the restoration of exterior good, and much, and the number four the restoration of interior good in full. Interior good is to be restored in full, because this good constitutes the spiritual life of man, and unless spiritual life be restored in full, the exterior good which constitutes the natural life cannot be restored, for the latter life is restored by means of the former, as may be evident from the regeneration of man. That the external man is regenerated by means of the internal may be seen above (n. 9043, 9046, 9061). But good in the external or natural man cannot be restored in full, because the injury remains there as a scar which is grown callous. These are the things which those numbers involve. A few words more however shall be said 3
concerning the restoration of exterior good, which constitutes the natural life of man, by interior good which constitutes his spiritual life. The natural of man sees things in the light of the world, which light is called natural light. Man procures to himself this light by means of the objects which enter by sight and by hearing, thus by means of objects which are of the world. Thus man sees those things inwardly in himself, almost as the eye sees them. The objects which enter by those senses appear to him at first as pleasurable and enjoyable. Afterward the infant man distinguishes between the different enjoyments. Wherefore he learns to discern, and by degrees to do so more perfectly. When light from heaven flows into these things, then man begins to see them spiritually, and first to discern between the useful and the non-useful. From this he begins to have an insight as to what is true, for that which is useful to him is to him true, and that which is useless is not true. This insight increases according to the influx of the light of heaven, until at length he discerns not only between truths, but also between truths within these truths,

and to do this with greater clearness in proportion as the communication is better opened between the internal and the external man; for the light of heaven inflows from the Lord through the internal man into the external man.
4 Thereby man has now perception; but still it is not yet spiritual perception. Spiritual perception does not come from natural truths, but from spiritual truths. Spiritual truths are truths which are called truths of faith. The reason why spiritual perception comes from these truths is that the light of heaven is Divine truth proceeding from the Lord, and this shines as light before the eyes of the angels, and also shines in their understandings, and gives them intelligence and wisdom, but with variety according to the reception of it in good. Wherefore the knowledges of spiritual things must be in man in his natural in order that there may be spiritual perception; and knowledges of spiritual things must be from revelation. When the light of heaven flows into such knowledges, it flows into its own, for, as was said, that light is the Divine truth proceeding from the Lord (n. 1053, 1521–1533, 1619–1632, 2776, 3138, 3167, 3195, 3222, 3223, 3341, 3636, 3643, 4180, 4302, 4408, 4415, 4527, 5400, 6032, 6313, 6608). Thereby man has intelligence and wisdom in such things as are of eternal life, and these increase according to the reception of that light, that is, of the truths of faith in good; good is
5 charity. That the natural or external man is regenerated and also amended and restored through the internal man, may be evident from what has been now said. For the things which are in the external or natural man live from the light of heaven, since this light is living light, because it proceeds from the Lord, Who is life itself; but they do not live from natural light, for this light in itself is dead. In order therefore that those things which are in natural light may live, there must be an influx of living light through the internal man from the Lord. Such influx accommodates itself according to the knowledges of truth

analogous and corresponding in the natural and according to the willingness to comply therein. Thus it is plain that the external or natural of man must be regenerated through his internal. In like manner good in the natural taken away and alienated must be amended and restored.

CONTINUATION CONCERNING THE SPIRITS AND THE INHABITANTS OF THE PLANET SATURN.

9104. Some of the spirits of this earth passed to the spirits of the earth Saturn, who as already said are afar off at a remarkable distance, for they appear at the end of our solar world. The passage is effected in a moment, for distances in the other life are appearances arising from diversity of states of life (see n. 2625, 2837, 3356, 3387, 3404, 4321, 4882, 5605, 7381), and conjunction is effected by a state of desire to speak with another. Therefore it is that in the other life those meet together, when they so desire, who have been in some conjunction in the world, either by love, or by friendship, or by high regard; but they are afterward separated according to their differences of state of life.

9105. After the spirits of the earth Saturn had spoken with the spirits of our earth, they spoke with me from where they were by intermediate spirits, and said that they wondered that spirits from this earth so often came to them and asked them what God they worship. Whenever they observe that the spirits of this earth make such inquiries, they answer that they are insane; for there cannot be a greater insanity than to ask what God any one worships, since there is only one God for all in the universe; and they said that they are still more insane in this, that they do not know that the Lord is the Only God and that He rules the universal heaven and therefore the universal world; for He who rules heaven rules also the world, inasmuch as the world is ruled through heaven.

9106. They said further that another kind of spirits who go in troops frequently come to them, desiring to know how things are with them, and that by various methods they get out of them what they know. Concerning these they said that they are not insane except in this, that they want so much to know, for no other use than just to know. They were afterward instructed that these spirits are from the planet Mercury, that knowledge and intelligence derived therefrom alone delight them, and not so much uses resulting from these, unless knowledge indeed be of use to them (see n. 6811, 6815, 6921–6932, 7069–7079, 7170–7177).

9107. In what respects the spirits of our earth and the spirits of the earth Saturn differ, has been given me to know from manifest experience, and then at the same time to know how the spiritual or internal man and the natural or external man are at combat and in conflict with each other, when the latter is not in faith and charity. For the spirits of the earth Saturn have reference in the Greatest Man to that sense which is mediate between spiritual and natural sense, but receding from the natural and acceding to the spiritual (n. 8953). The spirits of our earth on the other hand have reference to natural and corporeal sense. Consequently they have reference to the external man, but those of Saturn to the internal man. How great a combat and conflict there is between them, when the external or natural man does not receive spiritual life by faith in and love to the Lord, has been shown by this experience.

9108. The spirits of the earth Saturn came into view from afar, and at the time there were present many spirits from our earth. These upon seeing those from Saturn became as if insane, and began to infest them by infusing unworthy things concerning faith and also concerning the Lord. And while they were inveighing against them, they also cast themselves into the midst of them, and from the insanity in which they were, endeavored to do them harm.

But the spirits of Saturn were not at all afraid, because they were secure and also in tranquillity; but those from our earth when they were in the midst of them began to breathe with difficulty and thus to be in anguish, and so they cast themselves out, one in one direction and another in another, and disappeared.

9109. Those standing by perceived from this what is the quality of the external or natural man separated from the internal, when he comes into a spiritual sphere, which is the sphere of life of the internal man, namely, that he is insane; for there encompasses every one a sphere which flows forth from the life of his love (see n. 1048, 1053, 1316, 1504–1512, 4464, 5179, 6206, 7454). The reason is that the natural man separated from the spiritual has wisdom only from the world and not at all from heaven, and he who is wise only from the world believes nothing but what the senses apprehend, and what he believes he believes from the fallacies of the senses, consequently from falsities. Therefore it is that spiritual things are not anything to him, insomuch that he scarce endures to hear mention made of the spiritual. So also it is that he does not apprehend what the internal man is, and therefore does not believe that there is an internal man. Wherefore such are insane when they are held in a spiritual sphere. It is otherwise while they are living in the world. Then they either think naturally of spiritual things, or turn away the ear, that is, hear and not attend. That such have pain and blindness when they are taken up into a spiritual sphere, may be seen above (8797).

9110. From the above experience it was also made evident that the natural man cannot introduce himself into the spiritual, that is, ascend. But when man is in faith and thereby in spiritual life, and thinks, then the spiritual man descends, that is, thinks in the natural. For there is spiritual influx, that is, influx from the spiritual world into the natural, but not the reverse. That physical influx is alto-

gether contrary to order and contrary to nature, thus impossible, may be seen above (n. 3721, 5119, 5259, 5779, 6322, 8237). Wherefore when the natural man which is separated from the internal comes into the sphere of spiritual life, he is seized first with blindness, then with insanity, and at length with anguish. It is for this reason indeed that they who are in hell have no inclination to look toward heaven (n. 4225, 4226, 8137, 8265, 8945, 8946).

9111. At the close of the following chapter an account shall be given of the spirits of the moon, and also why the Lord willed to be born on our earth and not on some other.

BOSTON PUBLIC LIBRARY
3 9999 10046 908 7